



HISTORY AND EVOLUTION OF SHĪ'ISM

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Title: History And Evolution Of Shī'ism

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Transliteration key

أ - 'a	د - d
آ - ā	ط - ṭ
ب - b	ظ - ṣ
ت - t	ع - 'a
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

Introduction

All praise belongs to Allah ﷻ, the Most Compassionate, the Most Beneficent, Master of the Day of Requital. Peace and salutations be upon the most honoured amongst Messengers and the Seal of Prophets ﷺ, upon his family members, the Mothers of the Believers, his noble family, his close Companions رَضِيَ اللَّهُ عَنْهُمْ, and whoever follows them in good until the Day of Requital.

Indeed, I had begun compiling a book about the *Ismā'īliyyah*: I began giving sequence to the book, planned the layout, and drew up a plan to write on them. When I had completed half of the work, I received an invitation from some sincere brothers—ardent upon defending the religion of Allah ﷻ—to visit America and deliver lectures there, to students of various institutes, assemblies, and organisations. These noble institutes and organisations—in the midst of such disbelief which had stooped to the lowest levels of filth and depravity—were like roses and lush gardens extending shade and ripe fruit in a thirsty, scorching desert. They were like a pulpits of light in a dark gloomy night.

The Muslim Arab brothers who had settled in these places to attain knowledge began imparting upon them the teachings of good conduct, courtesy, civilisation and culture, and the knowledge of the soul; the knowledge of the noble Qur'ān, and the teachings of the Noble Prophet ﷺ. I witnessed in them a zeal for the Religion of Allah ﷻ and practicing upon it, as well as a sense of loyalty towards those who transmitted it; the Companions of the Messenger ﷺ and the senior scholars of this Ummah. I witnessed abstinence, chastity, purity, the fear of Allah ﷻ, consistency on prayer, humility, concentration in prayer, interest, and attentiveness towards religious

discourses, knowledge, and Islamic gatherings. I saw their institutes and organisations, and was certain that through this blessed, group Allah ﷻ would grant His Word elevation, raise His flag, and cause His Religion to overpower all other religions, spreading the call, name, and mention of His Prophet ﷺ in those lands which are far from those of the Believers. I was sure that they were the ones about whom the old Arabic proverb applied:

Amongst them are assemblies of beautiful faces and gatherings that words and action visit,

if you were to go to them you would find crowds around their houses through the gentleness of which ignorance is cured.

Thus, I accepted their invitation and travelled to them and joined their conferences. I attended their gatherings, reached many places, discussed different issues. The speeches included a myriad of topics and the discourses revolved around different perspectives. Some of them discussed the dispute of the Ummah, the reason behind it, and its origin and basis. Some were about the different, contradicting sects that came into existence and arose amongst the Believers. Some sects have gone to great extremes in division and controversy, likewise there are some who have remained close [to the correct way]. The Shī'ah are amongst those sects that go to the greatest extent and firmly contradict the rest of the Ummah in matters of principal and fundamental aspects of the religion. There is much to say about them and many questions have arisen to which many answers have been given. Three books which I had previously authored had already been circulated and read by the many students and attendees of these gatherings. For this reason, the discussions would be deep and the questions asked quite intricate. The discussions revolved around;

the beliefs of these people and their views which were unveiled, the history of this sect, its origin, its development, the sects that it divides into, as well as an overall satisfaction with what I mentioned in my books of the beliefs of these people, contentment upon it, and a general understanding of the need to recognise their history and origin. Also, the metamorphosis it experienced such that it has distanced itself immensely from the beliefs of the Companions رضي الله عنهم and the Ummah at large. The discussions would end with students demanding that a book be written specifically about the same topic to complete the debate and end the topic of discussion.

Whenever a book is written on history and the divisions which occurred, it is necessary to include the deviated sects that emanate from Shī'ism. When I returned from these countries, I was determined to accede to their request and fulfil the needs that they made apparent. When I reached my home on the 26th of September, I had already begun to pen some points on this topic and, thus, set aside the writing of my book on the Ismā'īliyyah, despite my deep desire to complete it. However, whatever Allah سُبْحَانَهُ وَتَعَالَى desired came to pass and what He did not desire did not occur, and everything has an appointed time.

I put all of my effort into this and did nothing else but work on this book—neither during the day nor the night—aside from research, enquiry, planning and drafting related to it. [I did, however, deliver] some lectures in different cities of Pakistan; both close to Lahore and far from it, as this was my responsibility at all times, in every condition and place. I neither have been nor will I, hopefully, ever be free from this responsibility despite my running away and fleeing from it in the final days [of writing] because of how much it demanded of me and how much it overwhelmed me, and due to many hardships, travels,

difficulty, lack of rest, peace, contentment of the heart and mind due to it. I praise Allah ﷻ for His granting me the blessing of completing this research to the best of my capabilities and capacity. I hope that the reader benefits from it, the viewer enjoys it, the researcher is pleased by it, and the historian is gladdened by it. As there are few books that have been written about the Shī'ah and their doctrines in historic sequence, detailing the correct series of events, which is free from ulterior motives and intents as well as from fairy tales and cobwebs. In a similar manner, it is rare to find one who is truly acquainted with the evolution of early Shī'ism, the metamorphosis of the first sect and the causes that led to this change and alteration. This is of course with the exception of a few minor points that are found scattered in various books of heresiography, which do very little to satisfy ones' intellectual curiosity.

We, thus, begin this book with an explanation of how Shī'ism started, how it progressed, and with mention of the first Shī'ah.

We then move into the second chapter where the *Saba'iyyah* and its founder, 'Abd Allāh ibn Saba', will be discussed, elucidating upon his ideologies and beliefs which he wished to promote amongst the first Shī'ah. Along with that, we will discuss the disgraceful and despicable acts that he and his cohorts committed. [We will also discuss] how they strove to spread dissention and tribulation as well as the outcome of their actions.

In chapter three, we explain the manner in which the *Saba'iyyah* merged into the ranks of the Shī'ah, ensnaring a few during the Khilāfah of Sayyidunā 'Alī رضي الله عنه. We discuss too the manner in which Sayyidunā 'Alī رضي الله عنه opposed the ideologies of these people and his efforts to prevent his own supporters from inclining towards them and

their beliefs. This chapter also includes some excerpts from the Battles of Jamal and Şifḥīn, which are free from falsehood and are based on facts that are not very well known to many people, not even the Ahl al-Sunnah. It might be the first time that such details are discussed.

In chapter four, we elaborate upon the evolution of Shī'ism, the metamorphosis of the first Shī'ah, how the Saba'iyyah took over Shī'ism and overpowered the Shī'ah, grounding within it their own ideologies and beliefs. Then we discuss how some of the extremist Shī'ī sects emerged. Thereafter, we briefly mention some scenes from the martyrdom of Sayyidunā Ḥusayn عليه السلام and its outcomes. We also discuss how the Shī'ah progressed from a political party to a religious sect.

In chapter five we discuss some of the main sects of the Shī'ah, their creed and beliefs, that emerged during the different eras, including those which came about in the periods of the ten Imāms after Sayyidunā 'Alī ibn Abī Ṭālib عليه السلام—at times elaborating in detail and at others with brevity.

What must be noted is that we have only discussed those sects that have been mentioned in the books of the Shī'ah themselves, and not those mentioned in the books of the Ahl al-Sunnah. Our focus and reliance were only on what was mentioned in the books of Shī'ah. That is only what we utilized, so that no one can claim that we attributed something to them which they have not stated themselves. In fact, one will find the opposite to be true, we will say you were the ones who said it, thus we quoted you.

As for the sixth chapter, it deals entirely with the sect known as the *Ithnā 'Ashariyyah* or the *Imāmiyyah*. This is the sect that which constitutes the majority of the Shī'ah in present times. They are the

ones who are implied when the word Shī'ah is generally used. Here we will discuss the belief of the Shī'ah regarding their Twelfth Imām; is he born and only absent or is he fictitious and non-existent?

In relation to that, it was necessary to also explain their belief of Imāmah and the conditions of the Imām as well, whilst also explaining the sects which emerged from the Ithnā 'Ashariyyah, all of whom openly claim to be from the *Ithnā 'Ashariyyah*, *Imāmiyyah*, or *Ja'fariyyah*.

We have kept the last chapter specifically to mention the ideological links that connect the Ithnā 'Ashariyyah to the beliefs of the Saba'iyyah, which have been derived and taken from the Jews. With this book, we come close to the end of this topic¹, as the series of books which we

1 I say this based on my own presumption, otherwise it is quite probable that we would need many books to uncover all of the truth. It is not as we used to think before that two concise books are sufficient to discuss the Shī'ah and explain their beliefs. Here we are following the first book with the second, the second with the third, and now the third with the fourth.

At the final moments another book in the Persian language titled *Hujjat Ithnā 'Ashrī* came to us from Iran. Its author, in the unabridged version of his book, tried to respond to us; however, he writes under an alias. We responded to him without indicating towards his identity, fearing that he may dissociate himself from its authorship out of sheer humiliation, disgrace, and regret; due to the weakness of his arguments and his inability to form a logical objection to the matters that we mentioned in our book, *Al-Shī'ah wa al-Sunnah*. How odd is it that the one who has veiled himself with the alias *Haqkū* (in other words the one who speaks the truth) challenges us repeatedly, saying that he will reward us if we can prove him wrong with regards to what he wrote; yet he has not written his name anywhere in the book. And due to fear of being exposed by the truth was not able to even mention who printed his book nor the institute that published it, not even the agency that issued it. This is the courage of this writer and his ilk, and their reality. *continued....*

authored about the Shī'ah is now complete with this book. Hopefully, it will not be incorrect, nor an exaggeration on our part, for us to say that these four books will adequately inform many people about the Shī'ah: their beliefs, their books, their creed, history, and sects. In this book, the Shī'ah themselves will find that which will cause them to critically reflect so that they may differentiate between truth and falsehood.

Many readers and researchers may notice that, in this book of ours, we tried, as we did in our previous books, not to repeat anything that we have already mentioned in another book, to such an extent that even when we were in need of repeating something that was already mentioned, we would find another similar point instead, in order to refrain from repetition and thus make it more beneficial to the readers. However, in some places it was inevitable, as the topics are

1 continued from pg. 6

This fact alone is enough to firmly establish the truth and annihilate falsehood, as well as create a clear division between truth and falsehood.

To conclude, we do not know whether this will be the last book of this series or whether we will be compelled by the Shī'ah to continue researching, in order to uncover other truths that might be hidden or veiled from the eyes of the Ahl al-Sunnah, and perhaps from the Shī'ah themselves. Whenever we look at the books of the Shī'ah, we find two categories of books; those meant only for propagation and those which include fundamental beliefs and ideologies. In previous times, there were many books for propagational purposes, the authors of which used lies and deceit to keep the truth of the matter concealed from the Ahl al-Sunnah.

Oh, how people are in need of recognising falsehood and deceit and distinguish it from the truth! How we wish to publish a book titled *Bayna Yaday al-Kutub*, which refutes that which has been narrated in these books of fraud, deceit, hypocrisy, and blindness; however, writing about other topics has come between us and its completion. We do not know the matters of the unseen and Allah سُبْحَانَهُ وَتَعَالَى is the One Who knows all secrets.

interrelated and similar to each other. Accordingly, this book [Allah willing] is free from unnecessary disliked repetition. May one and all understand its value!

In light of the above, we refrained from once again introducing those who were quoted previously or those from whose book's excerpts were taken, in the preceding three books. We were content with simply mentioning a brief biography of those who were not mentioned previously.

What distinguishes this book from others that along with discussing the history of Shī'ism, the regression from the original Shī'ah and deviation therefrom, those sects that came about and became popular with this name, how they fragmented and survived; it also includes the allegations of the Shī'ah against the Companions رَضِيَ اللَّهُ عَنْهُمْ of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, specifically Sayyidunā 'Uthmān and Sayyidunā Mu'āwiyah رَضِيَ اللَّهُ عَنْهَا, and a logical response to them.

I earnestly hope that Allah سُبْحَانَهُ وَتَعَالَى, Most High, Most Appreciative, allows others to benefit through it; the supporters amongst them as well as those who are opposed, that He accepts it as an act that was done solely for His pleasure and that He stores its benefit for me in my religious and worldly matters as well as during my lifetime and after my demise. I hope that He gathers me in the group of the Companions رَضِيَ اللَّهُ عَنْهُمْ of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and that He grants me the ability to defend the Sharī'ah, the honour of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the grandeur of his صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Companions, his supporters and students, his wives who are the Mothers of the Believers رَضِيَ اللَّهُ عَنْهُمْ, and the pious predecessors of this Ummah, its scholars and well-wishers. May He make me amongst them. Verily He is the All-Hearing, Answerer of prayers.

Finally, I must thank all the brothers and friends that supported me, had a hand in the publication of this book or aided me to continue writing books about such topics. May Allah ﺳُبْحَانَهُ وَتَعَالَى bless them, accept their efforts and deeds and grant them the best recompense on our behalf and on the behalf of Islam. May Allah ﺳُبْحَانَهُ وَتَعَالَى send blessings upon His Prophet ﺻَلَّى ﺍﻟﻠﻪ ﻋَﻠَيْهِ وَآلِهِ وَسَلَّمَ, his family, Companions and all those who follow their ways and tread their path until the Day of Requital.

Iḥsān Ilāhī Ṣahīr

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6 November 1983

Chapter One

Early Shī'ism and the first Shī'ah

The word shī'ah is generally used for the followers and helpers of a person. It is said:

فلان من شيعة فلان

So and so is from the shī'ah of so and so.

Meaning, he is amongst those whose views corresponds with another. As Imām al-Zubaydī¹ says:

كل قوم اجتمعوا على أمر فهم الشيعة، و كل من عاون إنسانا و تحزب له
فهو شيعة له و أصله من المشايعة و هي المطاوعة و المتابعة

All those who mutually agree upon a matter are referred to as shī'ah. Whoever helps a person or forms a league for him will be referred to as his shī'ah (group). The origin of this word is *al-mushāya'ah*, which means obedience and following.²

In the first era of Islam, this word was only used in its literal and original meaning, just as it was only used to refer to political groups and parties that opposed one another in certain matters that are related to law and politics. It became widely used during the disagreement that took

1 He is Muḥammad ibn Muḥammad ibn Muḥammad 'Abd al-Razzāq al-Ḥusaynī al-Zubaydī, Abū al-Fayḍ, who was given the title Murtaḍā. He was born in Balgram, India. He possessed great knowledge of language, Ḥadīth, transmitter biographies, and genealogy. He was amongst the greatest authors and wrote many books amongst which is *Tāj al-'Arūs fī Sharḥ al-Qāmūs* which comprised of ten volumes. During a plague in Egypt, in the year 1205 AH he passed away. (Al-Zirkilī: *al-A'lām*, 7/298.).

2 Al-Zubaydī: *Tāj al-'Arūs*, 5/405.

place between Sayyidunā Mu‘āwiyah and Sayyidunā ‘Alī رضي الله عنه after the martyrdom of Sayyidunā ‘Uthmān رضي الله عنه. The helpers and supporters of Sayyidunā ‘Alī رضي الله عنه were called *Shī‘at ‘Alī*. They were those who considered Sayyidunā ‘Alī رضي الله عنه the fourth Rightly Guided Khalīfah and the one who was more rightful to the Khilāfah than Sayyidunā Mu‘āwiyah رضي الله عنه or anyone besides him. This group supported and aided him during battles against Sayyidunā Mu‘āwiyah رضي الله عنه. Similarly, the group of Sayyidunā Mu‘āwiyah رضي الله عنه perceived the matter in the opposite manner, as, according to what they thought, the murderers of Sayyidunā ‘Uthmān رضي الله عنه had sought refuge in the army of Sayyidunā ‘Alī رضي الله عنه under his protection. This group remained upon this belief. They neither believed in the Khilāfah being established for Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه nor that he was more rightful to it. Had the murderers been killed and punished using the sword, this group would have returned to Sayyidunā ‘Alī رضي الله عنه, accepted his rule and submitted to his command, as historians mention.

أن معاوية رضي الله عنه قال لمن بعث إليه من قبل علي رضي الله عنه من عدي بن حاتم و يزيد بن قيس الأرحبي و شبث بن ربعي و زياد بن حفصة يدعونه إلى الجماعة و الطاعة أما بعد فإنكم دعوتموني إلى الجماعة و الطاعة فأما الجماعة فمعنا هي و أما الطاعة فكيف أطيع رجلا أعان على قتل عثمان و هو يزعم انه لم يقتله؟ و نحن لا نرد ذلك عليه ولا نتهمه به ولكنه آوى قتلة عثمان فيدفعهم إلينا حتى نقتلهم ثم نحن نجيبكم إلى الطاعة والجماعة

They narrate that Mu‘āwiyah رضي الله عنه said to those who were sent from the party of ‘Alī رضي الله عنه, namely ‘Adī ibn Ḥātim, Yazīd ibn Qays al-Arḥabī, Shabīth ibn Ribī, and Ziyād ibn Ḥaḥṣah, when they came to him calling him to join their congregation and

obey, “Indeed, you called me towards the congregation and obedience. As for the congregation, they are with us; and as for obedience, then how can I obey a man who is accused of being an accomplice in the murder of ‘Uthmān, while he believes that he did not kill him? We do not reject his claim nor do we accuse him of it either¹, however he gave refuge to the murderers of ‘Uthmān, so he should hand them over to us so that we can kill them, then we will reply to you about the congregation and obedience.”²

He also said something similar to this to Sayyidunā Abū al-Dardā’ and Sayyidunā Abū Umāmah رَضِيَ اللَّهُ عَنْهُمَا when they were sent by Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. He said:

اذهبوا إليه فقولوا له فليقدنا من قتلة عثمان ثم أنا اول من بايعه من أهل الشام

Go to him and tell him to hand over the killers of ‘Uthmān to us then I will be the first one to pledge allegiance to him from the people of Syria.³

Before that, when Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ sent Sayyidunā Jarīr ibn ‘Abd Allāh رَضِيَ اللَّهُ عَنْهُ to Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ calling him to pledge allegiance to him:

1 Look at the just statement of the one who the Shī‘ah malign, disparage, shower hostility and hatred upon, claiming that he said repugnant things about Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. Look at how clearly he states that we do not claim that he killed ‘Uthmān, in fact, we verify that he is free from being responsible for his death, and we accuse him of that which he denies.

2 *Al-Bidāyah wa al-Nihāyah*, 7/257, Beirut; *Al-Ṭabarī*, 5/6; *Al-Kāmil*, 3/290.

3 *Al-Bidāyah wa al-Nihāyah*, 7/259.

طلب معاوية عمرو بن العاص و رؤوس أهل الشام فاستشارهم فأبوا أن
يباعوا حتى يقتل قتلة عثمان أو أن يسلم إليهم قتلة عثمان

Mu'āwiyah called 'Amr ibn al-Āṣ and the leaders of Syria and sought their opinion. They refused to pledge allegiance until the murderers of Sayyidunā 'Uthmān رَضِيَ اللَّهُ عَنْهُ were either killed or handed over to them.¹

Historians mention:

أن أبا الدرداء و أبا أمامة عندما رجعا إلى علي قالوا له ذلك فقال هؤلاء
الذين تريان فخرج خلق كثير فقالوا كلنا قتلة عثمان فمن شاء فليبر منا

When Sayyidunā Abū al- Dardā' and Sayyidunā Abū Umāmah رَضِيَ اللَّهُ عَنْهُ returned to Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ they informed him of what transpired. He said, "These are the ones that you seek." A large group of people came out and said, "We are the killers of 'Uthmān. Whoever wants may attack us."²

This is what happened. However, at the moment our purpose is not to explain the cause of the wars that took place between Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ, Sayyidunā Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ, and others. Rather, we would like to make it clear that two great parties of the Believers each took a side, as the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned when he was praising Sayyidunā al-Ḥasan رَضِيَ اللَّهُ عَنْهُ. They each followed and supported whomsoever they considered to be upon the truth. Both groups were given specific names; the group of Sayyidunā 'Alī and the group of Sayyidunā Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ. The dispute between them was only a political difference of opinion. One group considered Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ the

1 Al-Bidāyah wa al-Nihāyah, 7/253.

2 Al-Bidāyah wa al-Nihāyah, 7/259.

Rightful Khalīfah, as his Khilāfah was established by the agreement of the senior Muhājirīn and Anṣār رَضِيَ اللَّهُ عَنْهُ¹. The other group considered Sayyidunā Mu‘āwiyah ibn Abū Sufyān رَضِيَ اللَّهُ عَنْهُ in the right, as he wanted to avenge the blood of the Leader who was martyred unjustly, the son-in-law of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and Khalīfah of the Muslims. The one for whom the famous pledge was taken to avenge him on the day of Ḥudaybiyah, which was later known as Bay‘at al-Riḍwān, when Allah سُبْحَانَهُ وَتَعَالَى sent down His pleasure upon whoever pledged allegiance for His sake.²

Similarly, the word “shī‘ah” was used for the political parties that supported the Banū ‘Alī and the Banū ‘Abbās in contrast to the shī‘ah of the Banū Umayyah. This word was not used except to present a political view of who had a greater right to the leadership. This has been mentioned explicitly by a famous Shī‘ī who narrates from Sijistānī’s *Kitāb al-Zīnah*:

1 As attested to by Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ:

انما الشورى للمهاجرين و الأنصار فإن اجتمعوا على رجل و سموه إماما كان ذلك لله رضى، فإن خرج منهم خارج بطعن أو بدعة ردّوه الى ما خرج منه فإن أبى قاتلوه على اتباعه غير سبيل المؤمنين و ولاه الله ما تولى

Consultation is the right of the Muhājirīn and Anṣār. Hence, if they unanimously agree on a man and appoint him the Imām, this is a sign of Allah’s pleasure. Thereafter, if anyone rebels due to criticism or bid‘ah, they will return him from where he exited (i.e. the jamā‘ah of the Muslims). If he refuses, they will fight him for him following a path other than that of the Muslims and Allah will punish him for his aversion. *Nahj al-Balāghah*, pg. 367.

2 In the light of the verse:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

Indeed, Allah was pleased with the Believers when they pledged allegiance to you under the tree.

ثم بعد مقتل عثمان و قيام معاوية و اتباعه في وجه علي بن ابي طالب و اظهاره الطلب بدم عثمان و استمالته عددا عظيما من المسلمين الى ذلك صار اتباعه يعرفون بالعثمانية و صار اتباع علي يعرفون بالعلوية مع بقاء اطلاق اسم الشيعة عليهم و استمر ذلك مدة ملك بني امية

After the martyrdom of ‘Uthmān and the rising of Mu‘āwiyah and his supporters in opposition of ‘Alī ibn Abū Ṭālib, the expression of the desire to compensate the blood of ‘Uthmān and the inclination of a great number of Believers towards that, the supporters of Mu‘āwiyah became known as the ‘*Uthmāniyyah* and the supporters of ‘Alī were known as the ‘*Alawiyyah* and the word *shī‘ah* continued to be used for them. This continued throughout the rule of the Banū Umayyah.¹

He has also narrated from the chief of the *Shī‘ah* in Ḥalb:

كل قوم أمرهم واحد يتبع بعضهم رأي بعض فهم شيعة و شيعة الرجل أتباعه و أنصاره، و يقال شايعة كما يقال والاه من الولي و المشايعة و كأن الشيعة لما اتبعوا هؤلاء القوم و اعتقدوا فيهم ما اعتقدوا سموا بهذا الاسم لأنهم صاروا أعوانا لهم و أنصارا و أتباعا فأما من قبل حين أفضت الخلافة من بني هاشم إلى بني أمية و تسلمها معاوية بن صخر من الحسن بن علي و تلقفها من بني أمية رجل فرجل نفر كثير من المسلمين من المهاجرين و الأنصار عن بني أمية و مالوا إلى بني هاشم و كان بنو علي و بنو عباس يومئذ في هذا شرع فلما انضموا إليهم و اعتقدوا أنهم أحق بالخلافة من بني أمية و بذلوا لهم النصرة و الموالاتة و المشايعة سموا شيعة آل محمد و لم يكن إذ ذاك بين بني علي و بني العباس افتراق في رأي و لا مذهب فلما ملك بنو العباس و تسلمها سفاحهم من بني

1 Muḥsin al-Amīn: *A‘yān al-Shī‘ah*, Chapter 1, Discussion 1, pg. 12.

أمية نزع الشيطان بينهم و بين بني علي فبدأ منهم في حق بني علي ما بدا
فنفر منهم فرقة من الشيعة

All those people who agree upon a matter, some of them following the opinion of others, they are referred to as *Shī'ah*. The term *Shī'at al-Rajul* refers to one's followers and supporters. The usage of the word *shāya'a* (to support) is like that of the word *wālā* (to assist) these words come from the root words *al-waly* and *al-mushāya'ah*. When the *Shī'ah* supported these people and believed about them whatever they believed, they were given this name, because they became his helpers, supporters, and followers. Before the *Khilāfah* transferred from Banū Hāshim to Banū Umayyah and before Sayyidunā Mu'āwiyah ibn Ṣakhr accepted it from Ḥasan ibn 'Alī, and before men from Banū Umayyah took over it one after the other, a great group of Believers; Anṣār as well as Muhājirīn, turned away from Banū Umayyah and were inclined towards Banū Hāshim instead. Banū 'Alī and Banū 'Abbās were together in this matter at that time. When they united with them and believed that they were more rightful to the *Khilāfah* than Banū Umayyah and they offered their help, support, and aid to them, they were named *Shī'at Āl Muḥammad* (the supporters of the Family of Muḥammad ﷺ). At this point the Banū 'Alī and Banū 'Abbās did not differ in opinion, rather it was when the Banū 'Abbās came into power and the bloodshedder (*Saffāh*) amongst them seized control from the Banū Umayyah that the devil caused enmity between them and the Banū 'Alī. Thus, they felt about Banū 'Alī what they felt, so a group of the *Shī'ah* turned away from them.¹

1 Sayyid Tāj al-Dīn ibn Ḥamzah al-Ḥusaynī; the leader of Ḥalb: *Ghāyat al-Ikhtiṣār fī Akhbār Buyūtāt al-'Alawiyyah al-Mahfūẓah min al-Ghubār*, pg. 13.

We have repeated the word ‘political’ many times in order to emphasise the fact that this was not a religious conflict as Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ himself proves in this speech when he addressed his army about Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ and his followers:

اوصيكم عباد الله تقوى الله فإنها خير ما تواصى به العباد به و خير
عواقب الامور عند الله و قد فتح باب الحرب بينكم و بين اهل القبلة

I advise you, O servants of Allah, to fear Allah, for indeed this is the best advice that can be given to the servants of Allah. Surely the best outcomes of matters are in the hands of Allah. Indeed, a door of war has been opened between you and the people of the Qiblah.¹

This is one instance. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ further explains the matter in a letter that he wrote to the people of al-Amṣār. In it he relates what transpired between him and the people of Ṣiffīn and explains in it the ruling of those who degraded him and fought him, and his viewpoint about them:

و كان بدء أمرنا أنا التقينا و القوم من اهل الشام و الظاهر أن ربنا واحد و
نبينا واحد و دعوتنا فى الإسلام واحدة و لا نستزيدهم فى الإيمان بالله
والتصديق برسوله و لا يستزيدوننا الأمر واحد إلا ما اختلفنا فيه من دم
عثمان و نحن منه براء

We met the people of Syria in battle whilst it is apparent that our Lord is one, our Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is one, and our claim of Islam is one. Neither do we claim to surpass them in belief in Allah and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, nor do they claim to surpass

1 *Nahj al-Balāghah*, pg. 367, Beirut.

us. Our matter is the same, except what we had disagreed with regards to the murder of ‘Uthmān, which we are absolved from.¹

It is for this reason that he prevented his companions from insulting and reviling the people of Syria and the supporters of Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ during the Battle of Ṣiffīn:

إني أكره لكم أن تكونوا سبائين ولكنكم لو وصفتم أعمالهم وذكرتم حالهم كان أصوب في القول وأبلغ في العذر وقلتم مكان سبكم إياهم اللهم احقن دماءنا ودماءهم وأصلح ذات بيننا وبينهم

I dislike that you be cursers. If you were instead to praise their deeds and remember their condition, that would be a better speech and a greater excuse (made on their behalf). Instead of cursing them you should say, “O Allah, spare our blood and their blood, and reconcile between us and them.”²

This is aided by a famous shī‘ī narration that al-Kulaynī mentions in his *al-Kāfī* on the authority of Ja‘far ibn Muḥammad al-Bāqir, the sixth infallible Imām according to the Shī‘ah, that he said:

ينادي مناد من السماء أول النهار ألا إن عليا صلوات الله عليه وشيعته هم الفائزون قال وينادي مناد آخر النهار ألا إن عثمان وشيعته هم الفائزون

A caller will call out from the heavens at the beginning of the day, “Lo, indeed, ‘Alī عَلَيْهِ السَّلَام and his shī‘ah will be successful,” and a caller will call out at the end of the day, “Lo, indeed, ‘Uthmān and his shī‘ah will be successful.”³

1 Ibid., pg. 448.

2 Ibid., pg. 323.

3 *Furū‘ al-Kāfī*, 8/209.

An odd narration that he mentions is that Abū al-‘Āliyah—a famous Tābi‘ī who met the Prophet ﷺ in his youth, however, he did not accept Islam until after the demise of the Prophet ﷺ in the time of Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللَّهُ عَنْهُ—said as reported by Abū Khaldah:

لما كان زمان علي و معاوية و اني لشاب القتال أحب إلي من الطعام الطيب فجهزت بجهاز حسن حتى أتيتهم فإذا صفان ما يرى طرفاهما إذا كبر هؤلاء كبر هؤلاء و إذا هلل هؤلاء هلل هؤلاء فراجعت نفسي فقلت أي الفريقين أنزله كافرا و من أكرهني على هذا قال فما أمسيت حتى رجعت و تركتهم

At the time of ‘Alī and Mu‘āwiyah, I was a young man. Battle was more beloved to me than pure food, so I prepared well until I reached them. There were two rows, the sides of which could not be seen. When one group would recite *takbīr*, the other would too and when one would recite *tahlīl*, the other would as well. I thought the matter over and said, “Which group should I deem the disbelievers? Who has forced me to do this?” I then returned and left them before evening.¹

We will not deny that there were people there who were influenced by the Jewish plots and thoughts, who diverted from the straight path and painted this dispute as a religious matter, like the Saba’iyyīn and others besides them who fell into the traps of the Jews that despise Islam. They were the ones who rekindled the fire of war each time its flames extinguished. We will explain this later, Allah willing; however, most people were distant from it.

This is how the “*shī‘ah*” was first used. It was later used specifically for anyone that supported Sayyidunā ‘Alī and his progeny رَضِيَ اللَّهُ عَنْهُمْ and

1 Al-Dhahabī: *Siyar A‘lām al-Nubalā*, 4/210; *Ṭabaqāt Ibn Sa‘d*, 7/114.

believed in the beliefs that were derived from the plots of ‘Abd Allāh ibn Saba’ and others besides him that wanted to destroy the religion of Islam and its essence, and wished to distort its teachings. As Ibn al-Athīr says in his *al-Nihāyah*:

و اصل الشيعة الفرقة من الناس و تقع على الواحد و الاثنين و الجمع
المذكر و المؤنث بلفظ واحد و معنى واحد و قد غلب هذا الاسم على
كل من يزعم أنه يتولى عليا رضي الله عنه و أهل بيته حتى صار لهم
اسما خاصا فإذا قيل فلان من الشيعة عرف أنه منهم و في مذهب الشيعة
كذا اي عندهم و تجمع الشيعة على شيع و أصلها من المشايعة و هي
المتابعة و المطاوعة

The word *shī'ah* literally refers to a group of people. This word can apply to one, two, or many males or females. This noun later became more commonly used for those who claimed to support Sayyidunā ‘Alī and his family عليه السلام until it became exclusively used for them. Now whenever one says *so-and-so is from his shī'ah*, it is known that he is from the *Shī'ah*. If one says that it is like this in the school of thought of the *Shī'ah* it means that it is like that cording to their beliefs. The *Shī'ah* sect is made up of many sub-sects. The word *shī'ah* originates from the *al-mushāya'ah* which means following and obedience.¹

As for those who claim that this word was widely used in the time of the Prophet صلى الله عليه وسلم, as *Shī'ism* and the *Shī'ah* were present in his time, they have no proof or evidence to support their claims. Muḥammad al-Ḥusayn says in *Aṣl al-Shī'ah wa Uṣūluhā*:

إن أول من وضع بذرة التشيع في حقل الإسلام هو نفس صاحب
الشريعة يعني أن بذرة التشيع وضعت مع بذرة الإسلام جنبا إلى جنب

¹ Ibn al-Athīr: *al-Nihāyah*, 2/244.

و سواء بسواء و لميزل غارسها يتعاهدها بالسقي و العناية حتى نمت و
ازدهرت في حياته ثم أثمرت بعد وفاته

The first person to plant the seed of Shī'ism in the field of Islam was the Legislator ﷺ himself, meaning the seed of Shī'ism and the seed of Islam were placed simultaneously with equal importance. Its planter continued to care for it by watering it and nurturing it until it blossomed and bloomed during the lifetime of the Prophet ﷺ¹, however it only bore fruit after his demise.²

1 He tries to prove that using spurious fabricated narrations that are utter falsities attributed to the Messenger ﷺ. Not a single one of them authentically states that 'Alī and his Shī'ah are the successful ones.

Based on this, Ibn al-Ḥadīd al-Shī'ī said:

ان أصل الأكاذيب في أحاديث الفضائل كان من جهة الشيعة فانهم وضعوا في بدأ الأمر أحاديث مختلفة في فضائل
أئمتهم حملهم على وضعها عداوة خصومهم

Indeed, the Shī'ah are the source of fabricated narrations that speak of virtues. At the beginning of their era, they fabricated different narrations about the virtues of their Imāms. The opposition of their interlocutors compelled them to come up with such narrations. (*Sharḥ Nahj al-Balāghah*, 1/783.)

The strangest thing is that in this man still lies without any shame and does not feel shy to attribute a completely false, fabricated narration—referring to the Ḥadīth of the bird—to the Ṣaḥīḥayn, whereas it is not present in either of them.

Similarly, those who consider a large number of the Companions of the Prophet ﷺ to be the Shī'ah of Sayyidunā 'Alī رضي الله عنه. For example: Muḥsin al-Amīn, Muḥammad Ḥusayn al-Zayn, Āl Kāshif al-Ghiṭā', etc. We do not know what response to give to the many narrations that have been related in their authentic books which claim that the Companions of the Prophet ﷺ were apostates except Salmān, Abū Dharr, and al-Miqdād (the details of this can be found in our book *al-Shī'ah wa al-Sunnah*). Were these people disbelievers as well as members of the Shī'ah of Sayyidunā 'Alī رضي الله عنه?! Also, how did Sayyidunā Salmān رضي الله عنه accept governorship offered to him by Sayyidunā 'Umar رضي الله عنه? (Al-Majlisī: *Ḥayāt al-Qulūb*, 2/780.) He was one of the leaders that Sayyidunā al-Fārūq رضي الله عنه sent to conquer al-Madā'in (Ibn Kathīr, 7/67.).

2 *Aṣl al-Shī'ah wa Uṣūluḥā*, pg. 29.

A similar statement has been stated by another:

ان التشيع ظهر في ايام نبي الإسلام الأقدس الذي كان يغذي بأقواله
عقيدة التشيع لعلّي عليه السلام وأهل بيته ويمكنها في أذهان المسلمين
ويأمر بها في مواطن كثيرة

Verily Shī'ism became apparent at the time of the Holy Prophet of Islam. The Prophet ﷺ used to further the ideology of Shī'ism with his words to 'Alī عليه السلام and his family. He would instil it into the minds of the Believers and command [that it be adhered to] in many places.¹

Al-Muẓaffarī, the Shī'ah, did not consider this enough, so he goes on to say:

ان الدعوة الى التشيع ابتدأت من اليوم الذي هتف فيه المنقذ الأعظم
محمد صلوات الله عليه صارخا بكلمة لا إله إلا الله في شعاب مكة و
جبالها... فكانت الدعوة للتشيع لأبي الحسن عليه السلام من صاحب
الرسالة تمشي منه جنبا لجنب مع الدعوة للشهادتين

Verily the invitation towards Shi'ism started the day the great Emancipator Muḥammad ﷺ proclaimed it, shouting out the kalimah *lā ilāha illā Allāh* in the valleys and mountains of Makkah... The invitation towards the sect of Abū Ḥasan عليه السلام came from the Bearer of Prophethood himself. It started from him calling to testify to both side by side.²

The ambiguity in speech and exaggeration in this cannot go unnoticed as according to this the Prophet ﷺ neither called to Islam nor the oneness of Allah سُبْحَانَهُ وَتَعَالَى or his own prophethood and obedience

1 Muḥammad Ḥusayn al-Zayn: *Al-Shī'ah fī al-Tārīkh*, pg. 29.

2 Muḥammad Ḥusayn al-Muẓaffarī: *Tārīkh al-Shī'ah*, pg. 908, Qum.

or towards unity, harmony, compassion, affection, and love. Instead, he used to apparently call towards segregation, separation, and bias to only Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and no one else besides him. According to the claims of al-Muẓaffarī, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ as a partner in his prophethood, whereas the clear Speech of Allah سُبْحَانَهُ وَتَعَالَى, the noble Qur’ān—which is void of all falsity and that al-Raḥmān Himself sent down and took the responsibility of the protection of—does not contain any of this.¹ In fact, the Noble Qur’ān is replete with invitations towards the obedience of Allah سُبْحَانَهُ وَتَعَالَى, the obedience due to His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, firmly grasping the Rope of Allah سُبْحَانَهُ وَتَعَالَى, adhering to the Qur’ān and Sunnah, and staying away from anything besides them. The Qur’ān, in fact, commanded the Believers to have unity and harmony, and to identify as Muslims. Similarly, many authentic narrations that link back to the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ² only speak of the same and nothing besides that.

1 This is perhaps the greatest reason for the Shī’ah refuting the Qur’ān and believing that it was changed, as they do not find it to support them. In fact, its contents entirely contradict Shī’ism and the original and eventual beliefs of the Shī’ah. It contradicts their claims and disproves their views and opinions. For further explanation of this point, please refer to our books, *al-Shī’ah wa al-Sunnah* and *al-Shī’ah wa al-Qur’ān*.

2 The strangest thing is that the very Shī’ah who reject narrations that have an authentic chain leading back to the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ due to its narrators being the Companions of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ because, Allah forbid, they were apostates according to them, are the ones who consider the narrations of the likes of these to be reliable! How do those Shī’ah latch on to false, fabricated narrations that have been falsely attributed to the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? It is because these narrations were either invented by some men amongst them, or fabricated by their narrators and those who invite others towards their falsities and misguidance. You will rarely find the Shī’ah adhering to or believing in authentic narrations. Their provisions are all fabricated narrations or stories and tales.

Allah سُبْحَانَهُ وَتَعَالَى says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ
تَسْمَعُونَ

O Believers! Obey Allah and His Messenger and do not turn away from him while you hear [his call].¹

أَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

Obey the Messenger, and do not let your deeds be in vain.²

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

Obey Allah and the Messenger, so you may be shown mercy.³

مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it.⁴

مَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

Whoever defies the Messenger after guidance has become clear to them and follows a path other than that of the Believers, We will let them

1 Sūrah al-Anfāl: 20.

2 Sūrah Muḥammad: 33.

3 Sūrah Āl 'Imrān: 132.

4 Sūrah al-Ḥashr: 7.

*pursue what they have chosen, then burn them in Hell—what an evil end!*¹

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

*It is not for a believing man or woman—when Allah and His Messenger decree a matter—to have any other choice in that matter.*²

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ

*But no! By your Lord, they will never be [true] Believers until they accept you [O Prophet] as the judge in their disputes, and find no resistance within themselves against your decision.*³

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

*And hold firmly to the rope of Allah and do not be divided. Remember Allah's favour upon you when you were enemies, then He united your hearts, so you—by His grace—became brothers.*⁴

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ

1 Sūrah al-Nisā': 115.

2 Sūrah al-Aḥzāb: 36.

3 Sūrah al-Nisā': 65.

4 Sūrah Āl 'Imrān: 103.

*And do not dispute with one another, or you would be discouraged and weakened.*¹

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

*Surely this religion of yours is [only] one, and I am your Lord, so fear Me.*²

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا

*And do not be polytheists— [like] those who have divided their faith and split into sects.*³

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

*Certainly, Allah's only Way is Islam. Those who were given the Scripture did not dispute [among themselves] out of mutual envy until knowledge came to them. Whoever denies Allah's signs, then surely Allah is swift in reckoning.*⁴

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

1 Sūrah al-Anfāl: 46.

2 Sūrah al-Mu'minūn: 52.

3 Sūrah al-Rūm: 31-32.

4 Sūrah Āl 'Imrān: 19.

*Whoever seeks a way other than Islam, it will never be accepted from them, and in the Hereafter, they will be among the losers.*¹

Lastly, I would like to inform the world and its inhabitants that Allah ﷻ did not send His Messenger and Prophet ﷺ, the Seal of all Prophets, except with the same message that all the previous Prophets were sent with. Allah ﷻ commanded the Prophet ﷺ as follows:

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنِ
أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ

Say, “I am not the first Messenger ever sent, nor do I know what will happen to me or you. I only follow what is revealed to me. And I am only sent with a clear warning.”²

Allah ﷻ also says:

شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا
وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا
فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ
وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ

He has ordained for you [Believers] the Way which He decreed for Nūh, and what We have revealed to you [O Prophet] and what We decreed for Ibrāhīm, Mūsā, and ‘Īsā, [commanding:] “Uphold the faith, and make

1 Sūrah Āl ‘Imrān: 85.

2 Sūrah al-Aḥqāf: 9.

no divisions in it.” What you call the polytheists to is unbearable for them. Allah chooses for Himself whoever He wills, and guides to Himself whoever turns [to Him].¹

In some places Allah ﷻ mentions briefly what message each Prophet was sent with:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيْهِ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

We never sent a Messenger before you [O Prophet] without revealing to him, “There is no god [worthy of worship] except Me, so worship Me [alone].”²

In many other places in the Noble Qur’ān, Allah ﷻ mentions in detail each Prophet and his prophethood. Many sound, authentic narrations have also been narrated about the same.

As for the beliefs of the Shī‘ah, they are contrary to what our Lord, Most High, and His Great Prophet ﷺ have explained, as they claim that Allah ﷻ only sent His Prophet ﷺ to propagate Shī‘ism, promote division, ascription of partners with Allah in His being and qualities, inclusion of Sayyidunā ‘Alī (رضي الله عنه) and his children in prophethood and considering it incumbent to obey them. Then in support of their claims they relate narrations that are all baseless and fabricated, narrations which are incorrect in word and in meaning; in words because their narrators are a group of misguided, lying fabricators whose narrations have not been reported in authentic,

1 Sūrah al-Shūrā: 13.

2 Sūrah al-Ambiyā’: 25.

reliable books, and in meaning because their claims contradict the Noble Qur'ān and its text, just as they contradict logic and intellect. The reason being that logic demands that religions are not based on calling towards the love and support of specific people in such a way that one who supports them will enter Paradise and be safeguarded from Hell. This notion is completely negated in multiple Qur'ānic verses to such an extent that no love, not even love for Allah ﷻ Himself, is enough to attain success and salvation in the Hereafter. Allah ﷻ says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

Say, [O Prophet,] “If you [sincerely] love Allah, then follow me; Allah will love you and forgive your sins.”¹

Following the Prophet ﷺ entails believing in Allah ﷻ, performing righteous deeds in accordance to the commands of Allah ﷻ and His Prophet ﷺ and refraining from that which Allah ﷻ and His Prophet ﷺ prohibited. Allah ﷻ says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ

Surely those who believe and do good, their Lord will guide them [to Paradise] through their faith, rivers will flow under their feet in the Gardens of Bliss.²

1 Sūrah Āl ‘Imrān: 31.

2 Sūrah Yūnus: 9.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ

*Surely those who believe and do good will have Gardens under which
rivers flow. That is the greatest triumph.*¹

The opinions of the Shī'ah contradict them with regards to the inception of the ideology of Shī'ism and its formation. In fact, al-Nawbakhtī, an expert in Shī'ī sects, says that it only came about after the demise of the Prophet ﷺ. He writes:

قبض رسول الله صلى الله عليه وآله في شهر ربيع الأول سنة عشر من
الهجرة وهو ابن ثلاث وستين سنة وكانت نبوته عليه السلام ثلاثا و
عشرين سنة وأمه آمنة بنت وهب بن عبد مناف بن زهرة بن كلاب بن
مرة بن كعب بن لؤي بن غالب فافتقرت الأمة ثلاث فرق (فرقة منها)
سميت الشيعة وهم شيعة علي بن أبي طالب عليه السلام ومنهم
افتقرت صنوف الشيعة كلها (و فرقة منهم) ادعت الأمرة والسلطان و
هم الأنصار ودعوا إلى عقد الأمر لسعد بن عباد الخزرجي و (فرقة)
مالت إلى بيعة أبي بكر بن أبي قحافة وتأولت فيه أن النبي صلى الله
عليه وآله لم ينص على خليفة بعينه وأنه جعل الأمر إلى الأمة تختار
لأنفسها من رضىته واعتل قوم منهم برواية ذكروها أن رسول الله
صلى الله عليه وآله أمره في ليلته التي توفي فيها بالصلاة بأصحابه
فجعلوا ذلك الدليل على استحقاقه إياه وقالوا رضىه النبي صلى الله
عليه وآله لأمر ديننا ورضيانه لأمر دنيانا وأوجبوا له الخلافة بذلك
فاختصمت هذه الفرقة وفرقة الأنصار وصاروا إلى سقيفة بني ساعدة
و معهم أبو بكر وعمر وأبو عبيدة بن الجراح والمغيرة بن شعبة

1 Sūrah al-Burūj: 11.

الثقفي و قد دعت الأنصار إلى العقد لسعد بن عباد الخزرجي و الاستحقاق للأمر و السلطان فتنزعوا هم و الأنصار في ذلك حتى قالوا منا أمير و منكم أمير فاحتجت هذه الفرقة عليهم بأن النبي عليه السلام قال الأئمة من قريش و قال بعضهم أنه قال الإمامة لا تصلح إلا في قريش فرجعت فرقة الأنصار و من تابعهم إلى أمر أبي بكر غير نفر يسير مع سعد بن عباد و من اتبعه من أهل بيته فإنه لم يدخل في بيعته حتى خرج إلى الشام مراغمًا لأبي بكر و عمر فقتل هناك بحوران قتله الروم و قال آخرون قتلته الجن فاحتجوا بالشعر المعروف و في روايتهم أن الجن قالت

قد قتلنا سيد الخزرج سعد بن عباد و رميناه بسهمين فلم نخطي فؤاده

و هذا قول فيه بعض النظر لأنه ليس في التعارف أن الجن ترمي بني آدم بالسهام فتقتلهم فصار مع أبي بكر السواد الأعظم و الجمهور الأكثر فلبثوا معه و مع عمر مجتمعين عليهما راضين بهما

The Prophet ﷺ passed away in the tenth year after the migration during the month of Rabī al-Awwal at the age of sixty-three. His Prophethood was twenty-three years long. His mother was Āminah bint Wahb ibn ‘Abd Manāf ibn Zuhrah ibn Kilāb ibn Murrah ibn Ka‘b ibn Lu‘ay ibn Ghālib. The Ummah divided into three groups. One of them is called the Shī‘ah. They are the group of ‘Alī ibn Abī Ṭālib عَلَيْهِ السَّلَام; many different sects of the Shī‘ah came from this group. Another group amongst them known as the Anṣār is those who claimed command and authority. They wanted the matter to be appointed to Sa‘d ibn ‘Ubādah al-Khazrajī. The third group are those who were inclined to pledging allegiance to Abū Bakr ibn Abī Quḥāfah. They believed that the Prophet

ﷺ did not appoint a successor explicitly, instead he left the matter in the hands of the Ummah to choose whomsoever they pleased. One party finds evidence in a narration which they mention that the Prophet ﷺ commanded him to lead the Companions in prayer on the night of his demise. They take this as a proof of him being more rightful [to leadership]. They say, “The Prophet ﷺ was pleased [to appoint him] in our religious matter therefore we are glad [to appoint him] in our worldly matter.” Based on this they considered it necessary for him to take leadership. This group disputed with the Anṣār, so they went to Saqīfah Banī Sā’idah accompanied by Abū Bakr, ‘Umar, Abū ‘Ubaydah ibn al-Jarrāḥ, and al-Mughīrah ibn Shu’bah al-Thaqafī. The Anṣār desired that Sa’d ibn ‘Ubādah al-Khazrajī be appointed and believed that he was more rightful to command and authority. They disputed with the Anṣār to such an extent that the Anṣār suggested that a leader be elected from each group. This group presented as evidence against them with the words of the Prophet ﷺ, “The leaders are from Quraysh.” Some say that the Prophet ﷺ said, “Leadership only befits Quraysh.” Due to this the Anṣār retreated to the [idea of] the leadership of Abū Bakr; however, a small group and those who followed him from his family remained with Sa’d ibn ‘Ubādah al-Khazrajī. He did not pledge allegiance to Abū Bakr until he was compelled to go to Syria because of Abū Bakr and ‘Umar. He was later murdered there in the city of Ḥawrān by the Romans. Others say that the jinn killed him and they take the following poem as proof. According to them the jinn said:

*Indeed, we killed the leader of Khazraj, Sa’d ibn ‘Ubādah,
We struck him with two spears without missing his heart*

(This opinion is controversial, as it is not a known fact that the jinn shoot spears at Banū Ādam and kill them.)

Majority of the people remained with Abū Bakr and they all collectively supported Abū Bakr and ‘Umar, and were pleased with them both.¹

Ibn al-Nadīm al-Shīr² opines that the inception of Shi’ism took place only on the day of the Battle of Jamal. He says:

و لما خالف طلحة و الزبير على علي رضي الله عنه و أبيا إلا الطلب
بدم عثمان و قصدهما علي عليه السلام ليقاتلهما حتى يفيثا إلى أمر الله
تسمى من اتبعه على ذلك باسم الشيعة

When Ṭalḥah and al-Zubayr differed with ‘Alī and were adamant on seeking revenge for the blood of ‘Uthmān, and ‘Alī expressed the desire to fight them until they retreated to the command of Allah, those who followed him were called the Shī’ah.³

Others say:

اشتهر اسم الشيعة يوم صفين

The word shī’ah became well-known on the day of Ṣiffīn.⁴

Ibn Ḥamzah, Abū Ḥātim, and other Shīr scholars have offered similar statements. This supports our opinion. Amongst previous scholars, Ibn

1 Al-Nawbakhtī: *Firaq al-Shī’ah*, pg. 23-24.

2 He is Ibn al-Farj Muḥammad ibn Ishāq al-Nadīm, the famous, skilled, Shīr, Imāmī author, the author of *Kitāb al-Fihrist*. He was born in the year 297 and passed away in the year 385. (Al-Qummī: *al-Kunnā wa al-Alqāb*, 1/425-426)

3 Ibn al-Nadīm: *al-Fihrist*, pg. 249.

4 Al-Khuwānasārī: *Rawḍāt al-Jannāt*, pg. 88.

Ḥazm has made a similar statement in *al-Faṣl*¹, and Aḥmad Amīn² along with many other more recent scholars have done so as well.

A Shī'ī of the same time says:

إن استقلال الاصطلاح الدالّ على التشيع إنما كان بعد مقتل الحسين
حيث أن التشيع أصبح كيانا مميّزا له طابع خاص

The independent term that refers to Shī'ism only came about after the martyrdom of Ḥusayn in such a way that Shī'ism became a distinguished practice which had its own specific way.³

Due to this Muḥsin al-Amīn was compelled to say:

سواء كان اطلاق هذا الاسم في حياة الرسول أو بعد الجمل فالقول
بتفضيل علي عليه السلام و موالاته الذي هو معنى التشيع كان موجودا
في عهد الرسول و استمر بعده ألى اليوم

Whether the usage of this word became common during the life of the Prophet ﷺ or after the Battle of Jamal, the opinion of the virtue of 'Alī عليه السلام and loyalty to him, which is the essence of Shī'ism, was present during the era of the Prophet ﷺ and has remained till date.⁴

It has also compelled al-Muẓaffarī to say:

فكان التجاهر بالتشيع أيام عثمان

The promotion of Shī'ism took place during the time of 'Uthmān.⁵

1 *Al-Faṣl fī al-Milal wa al-Ahwā' wa al-Naḥl*, 4/79.

2 *Fajr al-Islām*, pg. 266, 8th edition.

3 Kāmil Muṣṭafā al-Shaybī: *al-Ṣilah bayn al-Taṣawwuf wa al-Tashayyū'*, pg. 23.

4 *A'yān al-Shī'ah*, first category, 1/13.

5 Muḥammad Ḥusayn al-Muẓaffarī: *Tārīkh al-Shī'ah*, pg. 15.

This is correct, as things are not named before they come into existence just as segregation does not come to be before the existence of contradictions. Once a contradiction is found, those who support an opinion will form a group, therefore leading to multiple independent groups and parties. That is when different groups with different names are found. Neither before the martyrdom of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, the Possessor of two Lights, nor before the consequences of his murder, nor after Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ took leadership over the matter of the Believers, was there such a contradiction between the Believers and or such groups. It was only then that the dispute came about. There were, thus, some people who shared the opinion of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and his followers and others who firstly supported the opinion of Sayyidunā Ṭalḥah and Sayyidunā al-Zubayr then later the opinion of Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ and his followers. It was at this point that the Believers were divided into two great political parties; the group of Sayyidunā ‘Alī and the group of Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ. Each group considered their opinion to be correct with regards to leadership and course of action; however, their religion and beliefs were one, as we have already explained.

Yes, there was a difference of opinion before the martyrdom of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ which eventually led to his murder; however, it was only between the leaders of the Jews, those who were tricked into falling into the traps of the evil Jews and the Believers and their leader. This will be explained in its own chapter. Such little, minor disputes did take place; however, they were short-lived. They only lasted until the other party turned back to the Book of Allah and the Sunnah of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, complying to the saying of Allah سُبحَانَهُ وَتَعَالَى:

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

*Should you disagree on anything, then refer it to Allah and His Messenger, if you [truly] believe in Allah and the Last Day. This is the best and fairest resolution.*¹

This occurrence is similar to the difference of opinion that took place between the Anṣār and Muhājirīn on the day of the Saqīfah when the Anṣār retracted to the opinion of the Muhājirīn and pledged allegiance at the hands of Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ in unity and harmony. There was neither a third party as the Shī'ah claim, nor was the name of a third person suggested to rule besides Sayyidunā Sa'd ibn 'Ubādah and Sayyidunā Abū Bakr رَضِيَ اللَّهُ عَنْهُ. Also, this neither became a point of dispute, nor were there chiefs and leaders of these opinions and sects, as Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ himself testified when 'Amr ibn al-Ḥamiq, Ḥujr ibn 'Adī, Ḥabbah al-'Uranī, al-Ḥārith al-A'war, and 'Abd Allāh ibn Saba' came to him after the Conquest of Egypt. When they entered, they found him looking sorrowful. 'Abd al-Raḥmān ibn Jundub narrates from his father that they said to him:

بين لنا ما قولك في أبي بكر وعمر؟ فقال لهم علي عليه السلام وهل فرغتم لهذا؟ وهذه مصر قد افتتحت و شيعتي بها قد قتلت أنا مخرج إليكم كتاباً أخبركم فيه عما سألتهم وأسألكم أن تحفظوا من حقي ما ضيعتم فاقرواوه على شيعتي و كونوا على الحق أعواناً وهذه نسخة الكتاب:

من عبد الله علي أمير المؤمنين إلى من قرأ كتابي هذا من المؤمنين و المسلمين السلام عليكم فاني احمد إليكم الله الذي لا إله إلا هو أما

1 Sūrah al-Nisā': 59.

بعد فإن الله بعث محمداً صلى الله عليه وآله نذيراً للعالمين و أمينا على التنزيل و شهيدا على هذه الأمة و أنتم يا معشر العرب يومئذ على شر دين و في شر دار منيخون على حجارة خشن و حيات صم و شوك مبثوث في البلاد تشربون الماء الخبيث و تأكلون الطعام الجشيب و تسفكون دماءكم و تقتلون أولادكم و تقطعون أرحامكم و تأكلون أموالكم [بينكم] بالباطل سبلكم خائفة و الأصنام فيكم منصوبة [و الآثام بكم معصوبة] و لا يؤمن أكثرهم بالله الا و هم مشركون فمن الله عليكم بمحمد صلى الله عليه وآله فبعثه إليكم رسولا من أنفسكم و قال فيما أنزله من كتابه هو الذي بعث في الأميين رسولا منهم يتلو عليهم آياته و يزيههم و يعلمهم الكتاب و الحكمة و إن كانوا من قبل لفي ضلال مبين و قال لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رؤف رحيم و قال لقد من الله على المؤمنين إذ بعث فيهم رسولا من أنفسهم و قال ذلك فضل الله يؤتيه من يشاء و الله ذو الفضل العظيم فكان الرسول إليكم من أنفسكم بلسانكم و كنتم أول المؤمنين تعرفون وجهه و شيعته و عمارته فعلمكم الكتاب و الحكمة و الفرائض و السنة و أمركم بصلة أرحامكم و حقن دماءكم و صلاح ذات البين و أن تؤدوا الأمانات إلى أهلها و أن توفوا بالعهد و لا تنقضوا الإيمان بعد توكيدها و أمركم أن تعاطفوا و تباروا و تباذلوا و تراحموا و نهاكم عن التناهب و التظالم و التحاسد و التقاذف و التباغى و عن شرب الخمر و بخرس المكيال و نقص الميزان و تقدم إليكم فيما أنزل عليكم ألا تزنا و لا تربوا و لا تأكلوا أموال اليتامى ظلما و أن تؤدوا الأمانات إلى أهلها و لا تعثوا في الأرض مفسدين و لا تعتدوا إن الله لا يحب المعتدين و كل خير يدنى إلى الجنة و يباعد من النار أمركم به و كل شر يباعد من الجنة و يدنى من النار نهاكم عنه

فلما مضى لسبيله صلى الله عليه وآله تنازع المسلمون الأمر بعده فوالله ما كان يلقي في روعى ولا يخطر على بالى أن العرب تعدل هذا الأمر بعد محمد صلى الله عليه وآله عن أهل بيته ولا أنهم منحوه عنى من بعدى، فما راعنى إلا انثيال الناس على أبى بكر وإجفالهم إليه ليبياعوه فأمسكت يدي ورأيت أنى أحق بمقام رسول الله صلى الله عليه وآله في الناس ممن تولى الأمر من بعده فلبثت بذلك ما شاء الله حتى رأيت راجعة من الناس رجعت عن الإسلام يدعون إلى محق دين الله وملة محمد صلى الله عليه وآله وإبراهيم عليه السلام فخشيت إن لم أنصر الإسلام وأهله أن أرى فيه ثلماً وهدماً يكون مصيبته أعظم عليّ من فوات ولاية أموركم التي إنما هي متاع أيام قلائل ثم يزول ما كان منها كما يزول السراب وكما يتقشع السحاب فمشيت عند ذلك إلى أبى بكر فباعته ونهضت في تلك الأحداث حتى زاغ الباطل وزهق وكانت (كلمة الله هي العليا) ولو كره الكافرون

فتولى أبو بكر تلك الأمور فيسرّ و سدّد وقارب واقتصد فصحبته مناصحاً وأطعته فيما أطاع الله جاهداً

“Tell us, what is your opinion about Abū Bakr and ‘Umar?”

‘Alī عليه السلام told them, “You freed yourself for this whilst Egypt has been conquered and my people have been killed in the process?! I will show you a letter that will inform you [of the answer] of what you ask, and I ask that you protect that of my right which you have forsaken. Read it to my people and assist in the matters of truth.”

This is the text of the letter:

From the servant of Allah, ‘Alī, the Leader of the Believers, to whichever Believer reads this letter of mine.

May peace be upon you. Indeed, I praise before you that Allah besides whom there is no other deity. After greetings and the praise of Allah, I say: Indeed, Allah sent Muḥammad ﷺ as a Warner to the universe, as a Trustee of the Revelation and a Witness over this Ummah. [When he was sent] You, O Arabs, were living in the worst manner in the worst place. You were gnawing on rough stones, deaf snakes and thorns that were scattered around different lands. You would drink filthy water and eat dry food. There was bloodshed amongst you. You would kill your own children, sever ties of kinship, eat one another's wealth unlawfully, and your routes were dangerous [to take]. Idols were erected in your midst, sins surrounded you and many of you did not believe in Allah without ascribing partners to Him. Allah bestowed His favour upon you through Muḥammad ﷺ. Thus, he was sent to you as a Prophet from amongst yourselves. Allah mentions this in His Book:

He is the One Who raised for the illiterate [people] a Messenger from among themselves—reciting to them His revelations, purifying them, and teaching them the Book and wisdom, for indeed they had previously been clearly astray.

There certainly has come to you a Messenger from amongst yourselves. He is concerned by your suffering, anxious for your well-being, and gracious and merciful to the Believers.

Indeed, Allah has done the believers a [great] favour by raising a Messenger from amongst them.

This is the favour of Allah. He grants it to whoever He wills. And Allah is the Lord of infinite bounty.

The Messenger that came to you from amongst you spoke your language, and you were the first Believers. You knew his face, group, and territory. He taught you the Book, the Wisdom, the obligatory, and the Sunnah acts. He commanded you to join ties of kinship, spare your blood, reconcile amongst yourselves, deliver trusts to those entitled to them, fulfil promises, and not to break oaths after making them firm. He commanded you to be kind, beneficial, giving, and merciful to each other. He prohibited you from looting and oppressing one another, from harbouring jealousy, abusing and transgressing against one another. [He forbade you] to drink wine, decrease the measure and curtail the weight. He conveyed to you that which was revealed to you, that you should neither fornicate, nor deal in interest, nor consume the wealth of the orphans unjustly, and that you deliver trusts to those entitled to them. [He commanded] you not to spread corruption in the land and not to transgress, for indeed Allah dislikes those who transgress. He commanded you to do every good deed that will draw you closer to Paradise and away from Hell, and prohibited you from every evil deed that draws you away from Paradise and closer to Hell. Once the Prophet ﷺ passed away, the Believers began to dispute. By Allah, it would neither worry me or cross my mind that the Arabs would snatch this matter after [the demise of] Muḥammad ﷺ from his family Members, nor that they will snatch it from me after me. Nothing besides the swarming of people around Abū Bakr and their hastening towards him compelled me to pledge allegiance at his hands, so I [initially] held my hand back and I considered myself more rightful than others to take up the position of the Prophet ﷺ after his demise. I remained like that for as long as Allah willed, until I eventually saw a group of people turning

away from Islam, calling to the annihilation of the Religion of Allah and the way of Muḥammad ﷺ and Ibrāhīm عليه السلام. I feared that if I did not help Islam and its people, I would see cracks and destruction in it and it would be a greater calamity to me than the loss of leadership over your matter, which is merely the enjoyment of a few days then it will fade as a mirage fades and as a cloud disappears. This compelled me to go to Abū Bakr and pledge allegiance to him. I took a stand during those incidents until falsehood became weak and [eventually] perished, and the Word of Allah was the highest even if the disbelievers disliked it. Thus, Abū Bakr took over these matters and created ease, acted correctly, remained close, and exercised moderation. I stayed in his company as an advisor and I strove to obey him in those matters in which he obeyed Allah.¹

A similar incident has been mentioned in al-Ash‘arī’s *Maqālāt al-Islāmiyyīn*:

و أول ما حدث من الاختلاف بين المسلمين بعد نبيهم ﷺ اختلافهم في الإمامة و ذلك أن رسول الله ﷺ لما قبضه الله عز و جل و نقله الى جنته و دار كرامته اجتمعت الأنصار في سقيفة بني ساعدة بمدينة الرسول ﷺ و أرادوا عقد الإمامة لسعد بن عباد و بلغ ذلك أبا بكر و عمر رضوان الله عليهم [ف] قصدوا نحو مجتمع الأنصار في رجال من المهاجرين فأعلمهم أبو بكر أن الإمامة لا تكون إلا في قريش و احتج بقول النبي ﷺ الإمامة في قريش فأذعنوا لذلك منقادين، و رجعوا

1 Al-Thaqafī: *al-Ghārāt*, 1/302-307. A similar narration is also mentioned in Ibn al-Ḥadīd al-Shīrī and Maytham al-Baḥrānī al-Shīrī’s *Nahj al-Balāghah*; in *Nāsikh al-Tawārīkh*; in Al-Majlisī’s *Majma‘ al-Biḥār* and in other books besides these. Whoever would like the details of this should refer to our book, *al-Shī‘ah wa Ahl al-Bayt*.

إلى الحق طائعين، بعد أن قالت الأنصار منّا أمير و منكم أمير و بعد أن جرد الحُباب بن المنذر سيفه و قال أنا جذيّلها المحكّك و عذيّقها المرجب من بينارزنى بعد أن قام قيس بن سعد بنصرة أبيه سعد بن عبادة حتى قال عمر بن الخطاب فى شأنه ما قال، ثم بايعوا أبا بكر رضوان الله عليه و اجتمعوا على إمامته و اتفقوا على خلافته و انقادوا لطاعته فقاتل أهل الردة على ارتدادهم كما قاتلهم رسول الله ﷺ على كفرهم فأظهره الله عز و جل عليهم أجمعين، و أوضح الله به الحق المبين، و كان الاختلاف بعد الرسول ﷺ فى الإمامة و لم يحدث خلاف غيره فى حياة أبى بكر رضوان الله عليه و أيام عمر إلى أن ولى عثمان بن عفان رضوان الله عليه و أنكر قوم عليه فى آخر أيامه أفعالا كانوا فيما نقموا عليه من ذلك مخطئين، و عن سنن المحجة الخارجين، فصار ما أنكروه عليه اختلافاً إلى اليوم، ثم قتل رضوان الله عليه و كانوا فى قتله مختلفين، فأما أهل السنة و الاستقامة فإنهم قالوا: كان رضوان الله عليه مصيباً فى أفعاله قتله قاتلوه ظلماً و عدواناً، و قال قائلون بخلاف ذلك، و هذا اختلاف بين الناس، إلى اليوم

ثم بوبع علي بن أبى طالب رضوان الله عليه فاختلف الناس فى أمره فمن بين منكر لإمامته و من بين قاعد عنه و من بين قائل بإمامته معتقد لخلافته، و هذا اختلاف بين الناس إلى اليوم

ثم حدث الاختلاف فى أيام عليّ فى أمر طلحة و الزبير رضوان الله عليهم و حربهما إياه و فى قتال معاوية أياه و صار علي و معاوية إلى صفيين

The first difference of opinion to take place between the Believers was with regards to leadership. When Allah seized the soul of the Prophet ﷺ and transferred him to His Paradise and His house of honour, the Anṣār gathered in Saqīfat

Banī Sā'idah, in the City of the Messenger ﷺ, intending to transfer the leadership to Sa'd ibn 'Ubādah. This reached Abū Bakr and 'Umar رَضِيَ اللَّهُ عَنْهُمَا so they went with a group of Muhājirīn to the gathering of the Anṣār. Abū Bakr then informed them that leadership will only remain in Quraysh and he sought proof from the words of the Prophet ﷺ, "Leadership will remain in Quraysh."

Thus, they complied to that in full submission and obediently adhered to the truth, after the Anṣār having first suggested that there be a leader from each party and after al-Ḥubāb ibn al-Mundhir unsheathed his sword, and said, "I am the one whose opinion is weightiest, who will compete with me?" and after Qays ibn Sa'd canvassed in support of his father, Sa'd ibn 'Ubādah, and 'Umar ibn Khaṭṭāb said about him what he said. They then pledged allegiance to Abū Bakr رَضِيَ اللَّهُ عَنْهُ, reaching a consensus upon his leadership and Khilāfah, and wholeheartedly submitting to his obedience. He fought the apostates due to their apostacy just as the Messenger ﷺ fought them due to their disbelief. Allah ﷻ made him successfully overpower all of them and helped him against the apostates causing all of them to revert back to Islam making the truth apparent through him. After the demise of the Prophet ﷺ a dispute occurred in the matter of leadership and this was the only dispute that occurred during the lifetime of Abū Bakr رَضِيَ اللَّهُ عَنْهُ and during the rule of 'Umar until the reign of 'Uthmān ibn 'Affān رَضِيَ اللَّهُ عَنْهُ. A group of people opposed some of his actions towards the end of his life. They wrongfully took revenge for that and diverted from the clear path. Their objections to his ways turned into a dispute that is present till date. 'Uthmān رَضِيَ اللَّهُ عَنْهُ was then martyred and people disagreed in the matter of his demise. The people of Sunnah and upright faith

said that he was correct in his actions and was killed unjustly by his murderers out of enmity. Some people had other opinions. This difference of opinion stands till today.

Thereafter, allegiance was pledged to ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ and people soon began to differ about him. Some rejected his leadership, others did not involve themselves in the matter, others supported his leadership and believed that he was the rightful Khalīfah. This dispute continues till today.

Then, during the rule of ‘Alī, came the dispute with regards to the matter of Ṭalḥah and Zubayr رَضِيَ اللَّهُ عَنْهُمَا and the war that he fought against them, and his battle against Mu‘āwiyah, and ‘Alī and Mu‘āwiyah heading out for the Battle of Ṣiffīn.¹

Like other disputes, for instance the one that took place about the burial of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, or with regards to rising up against those who refused to pay zakāh, etc., these disputes would not have been solved had the people not adhered to the Book of Allah سُورَةُ وَتَعَالَى and the Sunnah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

However, the difference which was not solved and the dispute which did not end was that which hindered the unity of the Believers and divided them into two big groups. The leader of one party was Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and the leader of the other was Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ. We repeat our statement that this difference of opinion did not cause any of them to formulate a new religion or embrace new beliefs, neither did it cause them to reject the rulings established by the Book of Allah or the Sunnah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, nor turning away from the straight path set by the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and those who

1 Al-Ash‘arī: *Maqālāt al-Islāmiyyīn*, 1/39.

came after him, namely; Sayyidunā Abū Bakr, Sayyidunā ‘Umar, and Sayyidunā ‘Uthmān, and the righteous, rightly guided Khulafā that came afterwards. There was no hatred for the previous Muhājirīn and Anṣār that had already passed away and fulfilled their vow, unlike the innovations of the Shī‘ah today. There was no inclination towards previous hatred that was based on ancestry and lineage. The supporters of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, especially the devout amongst them, did not have the beliefs that the Shī‘ah today have. These beliefs which breed ill feelings for the pious predecessors, especially Sayyidunā Abū Bakr, Sayyidunā ‘Umar, Sayyidunā ‘Uthmān, and the Blessed Wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the Mothers of the Believers رَضِيَ اللَّهُ عَنْهُ. Their beliefs are based on the rejection of the Noble Qur’ān which is present in the hands of the people today. They are contrary to the Sunnah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and have instead been taken from ‘Abd Allāh ibn Saba’ and inherited from the Jews. We will later explain this point, if Allah سُُبْحَانَهُ وَتَعَالَى wills. These [two parties that came about] were in fact ardent lovers of the Companions of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the leaders of whom were Sayyidunā Abū Bakr, Sayyidunā ‘Umar, Sayyidunā ‘Uthmān, the Blessed Wives of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and whoever follows in their footsteps and adheres to their ways رَضِيَ اللَّهُ عَنْهُ. One of their leaders was also Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, the Leader of the Believers, the fourth trustworthy, rightly guided Khalīfah of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who deeply loved all of the Companions and used to express his support towards them. After they passed on from this temporary world to the loftiest company, he used to follow their ways, oppose all those who opposed them and punish those who spoke against them, just as he would fight those who used to spread Saba’ī and Jewish notions amongst his followers and supporters, and

he would abandon all those who thought that he gave rise to these false beliefs.

فلقد ذكر الشيعة أنفسهم بأن عليا رضى الله عنه سمى أبناءه بأسماء
الخلفاء الراشدين السابقين الثلاثة، بأبي بكر و عمر و عثمان

The Shī'ah themselves mention that 'Alī رضي الله عنه would name his children after the first three rightly guided Khulafā; Abū Bakr, 'Umar and 'Uthmān رضي الله عنه.¹

و ابنه الحسن كذلك سمى أبناءه بأبي بكر و عمر

His son, Ḥasan named his sons Abū Bakr and 'Umar.²

و الحسين كذلك سمى أبناءه بأبي بكر و عمر

Ḥusayn رضي الله عنه also named his sons Abū Bakr and 'Umar.³

و كذلك الآخرون من أبناء علي و أبناء الحسين سمو أبناءهم بأسماء
هؤلاء الأخيار البررة تحببا إليهم و تبركا بهم

Similarly, the other sons of 'Alī رضي الله عنه and the sons of Ḥusayn رضي الله عنه named their sons after these esteemed, righteous people out of love for them and with the desire of attaining blessings [through their names].⁴

1 Al-Ṭabarsī: *I'lām al-Warā*, pg. 203; Al-Mufīd: *al-Irshād*, pg. 186; *Tārīkh al-Ya'qūbī*, 2/213; Al-Aṣfahānī: *Maqātil al-Ṭālibiyīn*, pg. 142; Al-Irbilī: *Kashf al-Ghammah*, 2/64; Al-Majlisī: *Jilā' al-'Uyūn*, pg. 582.

2 *I'lām al-Warā*, pg. 213; *Tārīkh al-Ya'qūbī*, 2/228; *Maqātil al-Ṭālibiyīn*, pg. 78 and pg. 119; *Muntahā al-Āmāl*, 1/240.

3 Al-Mas'ūdī al-Shī'ī: *al-Tanbīh wa al-Ashrāf*, pg. 263; Al-Majlisī: *Jilā' al-'Uyūn*, pg. 582.

4 Refer to our book, *al-Shī'ah wa Ahl al-Bayt*.

As for the matter of following and supporting them, we have already mentioned that in detail in our book, *al-Shī'ah wa Ahl al-Bayt*, and we do not wish to repeat what we have already mentioned, therefore please refer back to it if need be. Over here we wish to discuss a statement of the most quarrelsome enemy of the Sunnah, the greatest insulter and taunter amongst the Shī'ah, Mullā Bāqir al-Majlisī al-Shī'ī al-Īrānī, who has been given the title of 'Seal of the Muḥaddithīn' and has composed the greatest compilation of ḥadīth for the Shī'ah titled *Biḥār al-Anwār*. He writes in his book, *Jilā' al-'Uyūn fī Ḥayāt wa Maṣā'ib Arba'ah 'Ashr Ma'sūmā*:

أن حسن بن علي بن أبي طالب صالح معاوية بن أبي سفيان على أنه
يعمل بين الناس بكتاب الله و سنة رسوله و سيرة الخلفاء الراشدين و
أن لا يعين أحدا بعده و أن يؤمن الناس أينما كانوا في الشام و العراق
و الحجاز و اليمن و أن يؤمن شيعة علي بن أبي طالب و أصحابه في
أنفسهم و أموالهم و أزواجهم و أولادهم و أخذ على هذه الشروط
العهود المغلظة باليمين

Ḥasan ibn 'Alī ibn Abī Ṭālib reconciled with Mu'āwiyah ibn Abī Sufyān upon the condition that he will deal with the people in accordance to the Book of Allah, the Sunnah of His Messenger, and the way of the rightly guided Khulafā¹. And with the condition that he would not appoint a successor and that the people would be safe whether they were in Syria, Iraq, Hijaz or Yemen, and that the party of 'Alī ibn Abī Ṭālib and his companions would be safe with regards to their lives, wealth, wives, and children. Based on

1 Please notice the words 'rightly guided Khulafā', as those whom Allah has made blind do not shy away from making ridiculous, baseless interpretations whenever a proof or evidence is presented before them which is mentioned in their books and is related from their reputed people.

these conditions, he took up the tough responsibilities with an oath.¹

Sayyidunā Ḥasan ibn ‘Alī عليه السلام, the second Imām (according to the Shī‘ah), set a condition when reconciling with Sayyidunā Mu‘āwiyah عليه السلام that he must adhere to the ways of the rightly guided Khulafā’, who were none other than Sayyidunā Abū Bakr, Sayyidunā ‘Umar, Sayyidunā ‘Uthmān, and Sayyidunā ‘Alī عليه السلام. He would not have made it a condition to follow their ways unless he thought well of them, believed there to be goodness in them, and attested to their piety, purity, as well as their sincere sound belief.

This is but one narration, there are, however, many others like this for those who follow the narrations of Sayyidunā ‘Alī عليه السلام and his progeny.²

We would like to add to this that the difference of opinion that took place between Sayyidunā ‘Alī and Sayyidunā Mu‘āwiyah عليه السلام did not lead to the disbelief or deviation of any party, nor did it lead to severing ties forever, or an everlasting enmity and cutting off one another, as the people of previous times depicted it or as fabricated in stories and tales. In fact, both parties considered the other to be firm in Imān and Islam and both parties wished to reconcile with the other and work towards unity and harmony. It is due to this that Sayyidunā Ḥasan ibn ‘Alī reconciled with Sayyidunā Mu‘āwiyah عليه السلام and pledged allegiance to him. Had he considered him a disbelieving apostate he

1 *Jilā’ al-‘Uyūn*, 1/393, Tehran, 1398 A.H.; *Al-Fuṣūl al-Muhimmah fī Ma’rifat Aḥwāl al-A’immah*, pg. 163, Tehran; Al-‘Abbās al-Qummī: *Muntahā al-Āmāl*, pg. 314.

2 The non-summarized version can be found in our book, *al-Shī‘ah wa Ahl al-Bayt*. Whoever would like to read about it should refer to our book.

would neither have agreed with him, nor reconciled with him, nor pledged allegiance to him, nor commanded his brother, Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ, and the commander of his army, Qays ibn Sa'd, to pledge allegiance to him. However, all of this is mentioned even in the books of the Shī'ah. The following are the words of al-Kashshī:

جبرئيل بن أحمد و أبو اسحاق حمدويه و إبراهيم ابنا نصير قالوا حدثنا
محمد بن عبد الحميد العطار الكوفي عن يونس بن يعقوب عن فضل
غلام محمد بن راشد قال سمعت أبا عبد الله عليه السلام يقول إن معاوية
كتب إلى الحسن بن علي صلوات الله عليهما أن أقدم أنت و الحسين و
أصحاب علي، فخرج معهم قيس بن سعد بن عبادة الأنصاري و قدموا
الشام فأذن لهم معاوية و أعد لهم الخطباء فقال يا قيس قم فبايع فالتفت
إلى الحسين عليه السلام ينظر ما يأمره فقال يا قيس انه إمامي يعني
الحسن عليه السلام

Jibrīl ibn Aḥmad and Abū Ishāq Ḥamdawayh and Ibrāhīm—the two sons of Naṣīr—narrate — Muḥammad ibn 'Abd al-Ḥamīd al-ʿAṭṭār al-Kūfī narrated to us — from Yūnus ibn Ya'qūb — from Faḍl Ghulām Muḥammad ibn Rāshid that he said:

I heard Abū 'Abd Allāh عَلَيْهِ السَّلَام saying, “Mu'āwiyah wrote a letter to Ḥasan ibn 'Alī عَلَيْهِ السَّلَام that he should come with Ḥusayn and the companions of 'Alī. Qays ibn Sa'd ibn 'Ubādah al-Anṣārī also left with them. When they reached Syria, Mu'āwiyah allowed them to enter and prepared preachers for them. He said, 'O Qays, stand up and pledge allegiance.' He, thus, turned to Ḥusayn عَلَيْهِ السَّلَام looking to him for an order. He said, 'O Qays, verily he is my leader,' meaning Ḥasan عَلَيْهِ السَّلَام.¹

1 *Rijāl al-Kashshī*, pg. 102; *Muntahā al-Āmāl*, pg. 316; *Al-Majlisī: Jilā al-'Uyūn*, 1/395.

Before that his father, Sayyidunā ‘Alī ibn Abī Ṭālib عليه السلام, who is the first infallible Imām according to the Shī‘ah, addressed Sayyidunā Mu‘āwiyah عليه السلام with a statement that he made in a letter that he sent to him as a reply (according to some) as follows:

لم يمنعنا قديم عزنا و عادي طولنا على قومنا أن خلطناكم بأنفسنا
فنكحنا و أنكحنا فعل الأكفاء

Neither did our long-lived pride nor the control that we had over our people stop us from associating ourselves with you, therefore we married and married away those who were compatible.¹

Had it been a matter of disbelief and hypocrisy, Ramlah bint ‘Alī ibn Abī Ṭālib would not have married Mu‘āwiyah ibn Marwān ibn al-Ḥakam.²

أم الحسن و رملة (بتتا علي) أمهما أم سعيد بنت عروة بن مسعود الثقفي
Umm al-Ḥasan and Ramlah (daughters of ‘Alī عليه السلام) their mother was Umm Sa‘īd bint ‘Urwah ibn Mas‘ūd al-Thaqafī.³

Also, his second daughter, Khadījah, was married to ‘Abd Allāh ibn ‘Āmir al-Umawī.⁴ He was the governor of Baṣrah before the reign of Mu‘āwiyah (during the Khilāfah of ‘Uthmān عليه السلام), and had taken part in the Battle of Jamal with Ṭalḥah and Zubayr. It is mentioned that Khadījah bint ‘Alī was an Umm Walad as al-Ṭabarsī mentions in his *al-A‘lām*⁵ and as al-Mufīd mentions in his *al-Irshād*.⁶

1 *Nahj al-Balāghah* with the research of Ṣubḥī Ṣāliḥ, pg. 386-387, Beirut.

2 *Nasab Quraysh*, pg. 45; *Jamharat Ansāb al-‘Arab*, pg. 87.

3 Al-Mufīd: *al-Irshād*, pg. 186; Al-Ṭabarsī: *I‘lām al-Warā*, pg. 203.

4 Ibn Ḥazm: *Jamharat Ansāb al-‘Arab*, pg. 68.

5 Pg. 203.

6 Pg. 186.

Similarly, one of his daughters married ‘Abd al-Malik ibn Marwān, the Umayyad Khalīfah.¹

The daughters of Ḥasan and Ḥusayn were married to the Umayyads, whose daughters were also married to the sons of the Hāshimiyyīn, especially the sons of ‘Alī. We have mentioned the marital relationships between the Banū Umayyah and the Banū Hāshim in our book *al-Shī‘ah wa Ahl al-Bayt*. Whoever would like to know the details, should refer to it; however, over here we would like to mention [the example] of one of the daughters of Ḥasan رَضِيَ اللَّهُ عَنْهُ and one of the daughters of Ḥusayn رَضِيَ اللَّهُ عَنْهُ.

Sukaynah bint Ḥusayn, the granddaughter of ‘Alī رَضِيَ اللَّهُ عَنْهُ, married the grandson of ‘Uthmān ibn ‘Affān, Zayd ibn ‘Amr ibn ‘Uthmān:

وزيد بن عمرو بن عثمان هذا هو الذي كانت عنده سكينه بنت الحسين
فهلك عنها فورثت عنه

Zayd ibn ‘Amr ibn ‘Uthmān was married to Sukaynah bint Ḥusayn, he then passed away causing her to inherit from him.²

There was also Nafīisah bint Zayd ibn Ḥasan ibn ‘Alī who was married to the Umayyad Khalīfah Walīd ibn ‘Abd al-Malik ibn Marwān. A famous Shī‘ī has also mentioned these relationships in his book; however, his version is highly inappropriate:

وكان لزيد بن حسن بن علي ابنة اسمها نفيسة خرجت إلى الوليد ابن
عبد الملك ابن مروان فولدت له من هو ومات في مصر... وكان زيد

1 *Al-Bidāyah wa al-Nihāyah*, 9/69, Beirut.

2 *Al-Zubayrī: Nasab Quraysh*, 4/120; Ibn Qutaybah: *Al-Ma‘ārif*, pg. 94; *Jamharat Ansāb al-‘Arab*, 1/86; *Ṭabaqāt Ibn Sa’d*, 6/349.

يفد إلى الوليد بن عبد الملك و يقعه على سريريه و يكرمه لمكان ابنته
ودفع له ثلاثين الف دينار دفعة واحدة

Zayd ibn Ḥasan ibn ‘Alī had a daughter named Nafisah who went to Walīd ibn ‘Abd al-Malik ibn Marwān, had a child from him and passed away in Egypt. Zayd would visit Walīd ibn ‘Abd al-Malik and sit on his bed, who would honour him due to his relationship with his daughter. He once gave him 30 000 gold coins in a single gathering.¹

It is noteworthy that Zayd ibn Ḥasan was amongst those who were present at Karbalā’ with his paternal uncle, Ḥusayn رضي الله عنه.

Similarly, the granddaughter of Ḥasan ibn ‘Alī, Zaynab bint Ḥasan ibn al-Muthannā, was also married to Walīd ibn ‘Abd al-Malik al-Umawī.²

Her father, Ḥasan al-Muthannā was also present at Karbalā’ with his paternal uncle and father-in-law, Ḥusayn, and was severely wounded. It is noteworthy that six granddaughters from different sons of Ḥasan were married to the leaders and chiefs of the Umayyads. Experts of genealogy mention more than twenty other relations between them that were established after the dispute between ‘Alī and Mu‘āwiyah رضي الله عنه took place; after the battles of Jamal and Ṣiffīn.³

Similarly, many of the Banū Hāshim married females from the Banū Umayyah. In fact, they married members of the governing family

1 ‘Umdat al-Ṭālib fī Ansāb Abī Ṭālib, pg. 70; Ṭabaqāt Ibn Sa’d, 5/234.

2 Jamharat Ansāb al-‘Arab.

3 We do not know where the Shī‘ah got their notion that this was a war on the basis of disbelief and that the one who took part in it against Sayyidunā ‘Alī رضي الله عنه was a disbeliever. His own children and family reject these opinions and refute these claims.

itself. They would also exchange gifts and visit one another; this was especially common amongst the twelve Imāms and their families. None of them would partake in war against the Umayyads, not even to claim authority, except Sayyidunā Ḥusayn ibn ‘Alī رَضِيَ اللَّهُ عَنْهُمَا. The war that took place between his esteemed father, Sayyidunā ‘Alī ibn Abī Ṭālib, and Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ is as famous and well known as his elder brother’s reconcile with Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ is well known and cannot be denied by anyone. As for that which has been related about the son of Sayyidunā Ḥusayn, ‘Alī Zayn al-‘Ābidīn—whose book is considered like a ‘Bukharī’ to the Shī‘ah—al-Kulaynī, who mentions in his *al-Kāfī*, which the Muḥaddith of the Shī‘ah, al-Nūrī al-Ṭabarsī said about:

هو أحد الكتب الأربعة التي عليها تدور رحى الفرقة الإمامية... وكتاب الكافي بينها كالشمس بين نجوم السماء... وإذا تأمل فيها المنصف يستغنى عن ملاحظة حال آحاد رجال سند الأحاديث المودعة فيه و تورثه الوثوق ويحصل له الاطمئنان بصدورها وثوبتها وصحتها

It is one of the four fundamental books upon which the Imāmiyyah sect is based... In comparison to them, the book *al-Kāfī* is like the sun when compared to the stars... When a just man ponders over it, he will have no need to observe the condition of the narrators in the chain of transmission; he recognize its reliability and will be contented with its authenticity and accuracy.¹

Indeed, ‘Alī ibn Ḥusayn said to Yazīd ibn Mu‘āwiyah:

أنا عبد مكره فإن شئت فأمسك وإن شئت فبع

1 Al-Ṭabarsī: *Mustadrak al-Wasā’il*, 3/546.

I am a helpless, compelled servant. If you wish [to keep me], you may keep me and if you wish [to sell me], you may sell me.¹

This was the condition of the others who were present in the time of Umayyad rule as well. Those who were present in the time of the Abbasid rule also followed in their footsteps. However, luck was not on the side of those who challenged the authority. These people were attacked and killed by those who they waged war against. Similarly, the Shī'ah, especially the Ithnā 'Ashariyyah, did not treat their Imāms well; they rejected them and denied them; thus, they were killed in war [by their enemies] and were denied and rejected [by their supporters], due to their claim:

من ادعى الإمامة وليس من أهلها فهو كافر

Whoever claims Imāmah (leadership) whilst he is not rightful to it is a disbeliever.²

Ḥusayn ibn Mukhtār said:

قلت لأبي عبد الله عليه السلام: جعلت فداك: ويوم ترى الذين كذبوا على الله؟ قال: كل من زعم أنه إمام وليس بإمام، قلت: وإن كان فاطميا علويا؟ قال: وإن كان فاطميا علويا.

I said to Abu 'Abd Allāh عَلَيْهِ السَّلَامُ, "May I be your ransom! [What is the meaning of the verse:] 'And on the Day of Resurrection you will see those who lied about Allah'?"

He said, "Whoever claims that he is an Imām when in actual fact he is not."

1 *Al-Kāfī*, Kitāb al-Rawḍah, 8/235.

2 *Al-Kāfī fī al-Uṣūl*, 1/373.

I said, “[Is this the matter] even if he is a Fāṭimī¹ or ‘Alawī²?”

He said, “Even if he is a Fāṭimī or ‘Alawī.”³

The conclusion of this discussion is that the first Shī‘ah did not have specific beliefs or ideologies. It was merely a political party that supported the opinion of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ over the opinion of Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ during the time of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. After he was martyred and the abdication of Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ from the position of Khilāfah, they began to support Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ and pledge allegiance to him as their leader, Sayyidunā Ḥasan, his brother—Sayyidunā Ḥusayn—and the commander of their army—Sayyidunā Qays ibn Sa’d رَضِيَ اللَّهُ عَنْهُ—did. There was neither a religious disagreement, nor a deep-rooted dispute, or issue due to nepotism between them. They used to visit the leaders and perform ṣalāh behind them. Sayyidunā Ḥasan and Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا would visit Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ, despite being the sons of Sayyidunā ‘Alī and Sayyidah Fatimah رَضِيَ اللَّهُ عَنْهُمَا and the grandsons of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

فلما استقر الخلافة إلى معاوية كان الحسين ويرده إليه مع اخيك
الحسن ويقر مهما معاوية أجرام من زائدا ويقول لهم مرحبا وأهلين
ويعطيه ما أعطي جزيلا وقد أطلق له ما في يوم مائتي الف وقال خذها
خذها وأنا ابن هند والله لا يعطيك لا يرضيك معها احد قبلي ولا
بعدي بقول لحسين والله لن تعطى أنت ولا أحد من قبلك ولا بعدك
رجلا أفضل منه ولما توفي الحسن وكان الحسين يفضي إلى معاوية
في كل فيعطيه و يكرمه

1 Belonging to the progeny of Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا.

2 Belonging to the progeny of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ.

3 *Al-Kāfi fī al-Uṣūl*, 1/373.

When the Khilāfah was established for Mu‘āwiyah, Ḥusayn used to visit him with his brother Ḥasan, and Mu‘āwiyah used to generously honour them, and would say to them, “Welcome, welcome!” He would also shower them with abundant gifts. At one occasion, Mu‘āwiyah gave them two hundred thousand in one day and said, “Take them. I am the son of Hind, by Allah, none before me has ever, nor will anyone after me ever give you this.” Thus, Ḥusayn said, “Neither you, nor anyone before you or after you will ever give this to more virtuous men than us.” After the demise of Ḥasan, Ḥusayn would visit Mu‘āwiyah every year and he would honour him and give him gifts.¹

Al-Majlisī narrates from Imām Ja‘far ibn al-Bāqir, the sixth Imām according to the Shī‘ah:

قال الإمام الحسن يوما للإمام الحسين وعبد الله بن جعفر أن هدايا معاوية ستصل في أول يوم من الشهر القادم ولم يأت هذا اليوم إلا وقد وصلت الاموال من معاوية وكان الإمام الحسن بن علي مديونا كثيرا فأدى ديونه وقسم الباقي بين أهله وشيعته، واما الإمام الحسين فبعد أداء الديون قسم ماله الى ثلاث حصص، قسما لشيعته وخاصته و قسمين لأهله وعياله وكذلك عبد الله بن جعفر

One day Imām Ḥasan said to Imām Ḥusayn and ‘Abd Allāh ibn Ja‘far, “The gifts of Mu‘āwiyah will surely reach on the first day of the upcoming month.” When that day came, wealth from Mu‘āwiyah reached them. Imām Ḥasan ibn ‘Alī had a great debt to pay, so he paid it using that money and divided the rest of it between his family and supporters. After paying off his debts, Imām Ḥusayn divided his share of the wealth into three shares;

1 Ibn Kathīr: *al-Bidāyah wa al-Nihāyah*, 8/150-151.

one share was for his supporters and followers and the other two were for his family and dependents. ‘Abd Allāh ibn Ja‘far also did the same.¹

Similarly, al-Kulaynī mentions that Marwān ibn al-Ḥakam stipulated a stipend for ‘Alī ibn Ḥusayn as he stipulated for other youth of Madīnah:

استعمل معاوية مروان بن الحكم على المدينة وأمره أن يفرض لشباب قريش، ففرض لهم فقال علي بن الحسين عليهما السلام: فأتيته، فقال: ما اسمك؟ فقلت: علي بن الحسين، ففرض لي

Mu‘āwiyah appointed Marwān ibn al-Ḥakam as the governor of Madīnah and ordered him to stipulate shares for the young men of Quraysh, thus he did so.

‘Alī ibn Ḥusayn said, “He said to me, ‘What is your name?’ I replied, “Alī ibn Ḥusayn,” so he stipulated a share for me.”²

Similarly, the paternal uncle of Sayyidunā Ḥusayn, the elder brother of Sayyidunā ‘Alī, Sayyidunā ‘Aqīl ibn Abī Ṭālib used to visit Sayyidunā Mu‘āwiyah and take gifts and presents from him. On one occasion:

أعطاه مائة ألف درهم

He gave him 100,000 silver coins.³

The Ibn Abī al-Ḥadīd al-Shī‘ī, also attests to this. He writes:

1 Al-Majlisī: *Jilā’ al-‘Uyūn*, pg. 376.

2 *Al-Kāfi fī al-Furū’*, the Book about ‘Aqīqah, chapter with regards to names and titles, 6/19.

3 Al-Ṭūsī: *al-Āmālī*, 2/334, Najaf.

ومعاوية أول رجل في الأرض وهب ألف ألف و ابنه يزيد أول من
ضاعفه كان يجيز الحسن والحسين بن علي في كل عام لكل واحد
منهما بألف ألف درهم وكذلك كان يجيز عبد الله بن عباس وعبد الله
بن جعفر

Mu'āwiyah was the first person on earth to gift one million,
and his son, Yazīd, was the first one to give more than that. He
used to give both Ḥasan and Ḥusayn a million silver coins each,
yearly. He would give 'Abd Allāh ibn 'Abbās and 'Abd Allāh ibn
Ja'far the same.¹

Abū Mikhnaḥf says:

وكان معاوية يبعث إليه (الحسين) في كل سنة ألف ألف دينار سوى
الهدايا من كل صنف

Aside from an array of gifts, Mu'āwiyah would send one million
silver coins to him (Ḥusayn), yearly.²

The two brothers used to perform ṣalāh behind the governors
and leaders that Sayyidunā Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ appointed. Ja'far ibn
Muḥammad al-Bāqir mentions from his father, from 'Alī Zayn al-
'Ābidīn:

أن الحسن والحسين وكانا يصليان خلف مروان ولا يعيدانها ويعتدان بها
Ḥasan and Ḥusayn used to perform ṣalāh behind Marwān and
would not repeat it, in fact they used to consider it valid.³

1 Sharḥ Ibn Abī al-Ḥadīd, 2/823.

2 Maqṭal Abī Mikhnaḥf, pg. 7.

3 Al-Bidāyah wa al-Nihāyah, 8/258.

Marwān was the governor of Madīnah at that time.

Similarly, Abān ibn ‘Uthmān was the governor for ‘Abd al-Malik ibn Marwān al-Umawī over Madīnah, he performed the Janāzah Ṣalāh for Muḥammad ibn ‘Alī ibn Abī Ṭālib, famously known as Muḥammad ibn al-Ḥanafiyyah. When he went forward to perform the ṣalāh Abū Hāshim ‘Abd Allāh ibn Muḥammad ibn ‘Alī said to him, “We know that the leader has more right to lead the ṣalāh. If it were not for that, we would not have allowed you to step forward.” He then went forward and performed the ṣalāh.¹

Similarly, he also performed the Janāzah Ṣalāh of the paternal nephew of ‘Alī, ‘Abd Allāh ibn Jafar al-Ṭayyār.²

Similarly, his father—Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ—performed the Janāzah Ṣalāh of their grandfather, the paternal uncle of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Sayyidunā ‘Alī, ‘Abbās ibn ‘Abd al-Muṭṭalib رَضِيَ اللَّهُ عَنْهُمَا.

توفي العباس في يوم الجمعة لثنتي عشرة ليلة خلت من رجب و قيل
من رمضان سنة ثنتين و ثلاثين سنة عن ثمان و ثمانين سنة، وصلى عليه
عثمان بن عفان ودفن بالبقيع

‘Abbās passed away on Friday, 12th Rajab 23 A.H. Another opinion is that he passed away during Ramaḍān at the age of eighty eight. ‘Uthmān ibn ‘Affān performed his Janāzah Ṣalāh and he was buried in al-Baqī.³

1 *Ṭabaqāt Ibn Sa’d*, 5/86.

2 Ibn ‘Abd al-Burj: *Al-Istī‘āb*, 2/267; Ibn Ḥajar: *Al-Iṣābah*, 2/281; Ibn al-Athīr: *Usd al-Ghābah*, 3/135.

3 *Al-Bidāyah wa al-Nihāyah*, 7/162; *Al-Istī‘āb*, 3/100.

These are but a few examples. Many more examples can be given.

After this era, Shī'ism evolved and the Shī'ah changed. They were influenced by the ideologies of the Jews, Christians, and Zoroastrians, as well as by beliefs that were invented, which were—in reality—a means of seeking revenge from the governors. They were tricked by the fabrications of the Jews and plots of the Zoroastrians, which were influenced by those who outwardly showed faith whilst hiding their filthy conspiracies and destructive plans. This happened due to mixing with the Persians, the Babylonians, and the people of the surrounding areas who were enemies to the Arabs that gained power over them and conquered their lands, and took hold of the reigns of their matters. The one who had a major hand in all of this was 'Abd Allāh ibn Saba', the secret weapon of the Jews that hid behind the name of Islam and kindled the fire of corruption and instigated the people against the Leader of the Believers, their Khalīfah collectively elected, the Companion of the Prophet ﷺ, the husband of two of his daughters, the son of his paternal aunt, the generous, the noble, the giving, the Possessor of Two Lights, 'Uthmān ibn 'Affān رَضِيَ اللَّهُ عَنْهُ. This will be discussed in the upcoming chapter in detail with proofs and evidences, Allah willing.

Undoubtedly, many of his—'Abd Allāh ibn Saba's—followers; the Saba'iyyīn, the Zoroastrians, the Jews, and the hypocrites must have joined the troops of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ pretending to be part of it, as some of them joined the troops of Sayyidunā Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ; however, they did not actually support either party. In fact, they were an independent body and a transgressing group that had its own thoughts, beliefs, goals, and purposes. They used to try to spread corruption and they rekindled the fire of war each time both parties

tried to reconcile and unite. From these people came the fitnah of the Khawārij, those that claimed that Sayyidunā ‘Alī, Sayyidunā ‘Uthmān, and Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ were all disbelievers. They did not desire the downfall of the Khalīfah of Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ, nor did they wish to instigate people against him. They simply wanted to rule the entire Muslim empire and close the doors of their conquests and battles. For this reason, when they were successful in causing friction between the Believers and pitting them against the third rightly guided Khalīfah of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and dividing the Believers, they blamed it on Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ as they blamed it on Sayyidunā ‘Uthmān رَضِيَ اللَّهُ عَنْهُ previously. These are facts which cannot be denied except by one who is arrogant or one who disputes without a right, knowledge, and foresight.

It is a fact that the first, sincere Shī'ahs were not involved in this. Their Imām and leader would express that he was not associated with them and would reject and kill them. This is true; however, the Shī'ah, as in the group of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, were overcome by negligence, laziness, and cowardice. They lacked steadfastness, willpower, bravery, perseverance and virility, unlike the group of Sayyidunā ‘Uthmān or Sayyidunā Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ. They were also overcome by lack of loyalty, sincerity, trust, and honesty unlike those who belonged to the opposite party. For this reason, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ would complain about them and would face difficulty and fatigue despite his unique courage, well known bravery, and his renowned boldness and his superiority over others of his time. For this reason, he used to say to them:

يا اشباه الرجال ولا رجال حلوم الأطفال وعقول ربات الحجال لوددت
أنني لم أركم و لم أعرفكم معرفة و الله جرت ندما و أعقبت سدا،

قاتلكم الله لقد ملأتم قلبي قيحا و شحتتم صدري غيظا و جرعتموني
 نغب التهام أنفاسا و أفسدتم عليّ رأيي بالعصيان و الخذلان حتى قالت
 قريش إن ابن أبي طالب لا علم له بالحرب لله أبوهم و هل أحد منهم
 أشد لها مراسا و أقدم فيها مقاما مني لقد نهضت فيها و ما بلغت العشرين
 و هاأنا ذا قد ذرفت على الستين و لكن لا رأي لمن لا يطاع

O you who resemble men, but are not men, you who dream like children and possess brains like ladies of bridal chambers, how I wish I neither saw you nor recognized you at all. By Allah, I am full of regret and grief. May Allah destroy you! You have surely filled my heart with pus, and my chest with rage. You have devoured me very quickly in one gulp [within the span of a few] breaths and you have ruined my thinking through disobedience and cowardice, to such an extent that Quraysh said, “Indeed the son of Abū Ṭālib possesses no knowledge of war. May their father be sacrificed for Allah. Is there anyone amongst them who shows more bravery for it, or advances towards it more boldly than I? I had surely partaken in it before reaching the age of twenty, and I am now nearing sixty; however, the opinion of the one who is not obeyed is not considered.¹

He also says whilst comparing them with the group of Sayyidunā Mu‘āwiyah رَضِيَ اللهُ عَنْهُ:

أما و الذي نفسي بيده ليظهرن هؤلاء القوم عليكم ليس لأنهم أولى
 بالحق منكم و لكن لإسراعهم إلى باطل صاحبهم و ابطائهم عن حقي
 و قد أصبحت الأمم تخاف ظلم رعاتها و أصبحت أخاف ظلم رعيتي
 استنفرتكم للجهاد فلن تنفروا و أسمعتمكم فلن تسمعوا و دعوتكم سرا

¹ Nahj al-Balāghah, pg. 67.

و جهرا فلم تستجيبوا و نصحت لكم فلم تقبلوا أ شهود كغياب و عبيد كأرباب أتلو عليكم الحكم فتنفرون منها و أعظكم بالموعظة البالغة فتنفرون عنها و أحثكم على جهاد أهل البغى فما أتى على آخر قولي حتى أراكم متفرقين أيادي سبا ترجعون إلى مجالسكم و تتخاعدون عن مواعظكم أقومكم غدوة و ترجعون إليّ عشية كظهر الحنين عجز المقوم و أعضل المقوم

أيها القوم الشاهدة بأبدانهم الغائبة عنهم عقولهم المختلفة أهواؤهم المبتلى بهم أمراؤهم صاحبكم يطيع الله و أنتم تعصونه و صاحب أهل الشام يعصى الله و هم يطيعونه لوددت و الله أن معاوية صارفنى بكم صرف الدينار بالدرهم فأخذ منى عشرة منكم و أعطانى رجلا منهم

يا أهل الكوفة منيت منكم بثلاث و إثنتين صم ذوو أسماع و بكم ذوو كلام و عمى ذوو أبصار لا أحرار صدق عند اللقاء و لا إخوان ثقة عند البلاء تربت أيديكم يا أشباه الابل غاب عنها رعاتها كلما جمعت من جانب تفرقت من آخر و الله لكأنى بكم فيما أخالكم أن لو حمس الوغى و حمي الضراب قد انفرجتم عن ابن أبي طالب انفراج المرأة عن قلبها

By the One in Whose hand lies my soul, these people will surely overpower you. This will not happen due to them adhering to the truth more than you, rather it will be due to their hastening towards the falsehood of their companion and their delaying of my right. Nations have begun to fear the oppression of their leaders, and I too have begun to fear the oppression of my people. I called you to take part in war and you did not do so. I called out to you, but you did not listen. I invited you both secretively as well as openly, but you did not respond, and I advised you, but you did not accept. Can there be any witnesses like those who are absent and can there be any slaves like those who are masters?

I recite words of wisdom to you, yet you run away from them. I admonish you with the eloquent advice, yet you diverge from it. I incite you to partake in war against the rebels, but I do not come to the end of my speech and I see you separating like the tribes of Yemen. You return to your gatherings and you oppose the advices given to you. I correct you in the morning and you return to me in the evening like failures. The one disciplining has failed and the ones being corrected are stubbornner than ever.

O you people, who are physically present but mentally absent, whose desires differ, who are a means of distress to their leaders, this companion of yours obeys Allah yet you disobey him, whereas the companion of the people of Syria disobeys Allah yet they still obey him. By Allah, I desire that Mu'āwiyah exchanges with me as a gold coin is exchanged with a silver coin; meaning, he takes ten of you and gives me one of his men. O people of Kūfah, I have been tested with thirty-two of you; those who are deaf despite having ears, those who are mute despite having the ability to speak and those who are blind despite having eyes. They are neither genuinely noble when they meet, nor can they be relied on during a time of distress. May your hands be covered in dust, O those who resemble camels, whose shepherds have abandoned them [causing such lack of order that] whenever one half of the camels gather, the other half disperses. By Allah, it is as though I have no say in your matters that I govern to such an extent that if war were promoted and the attacker ward off, you would have turned away from the son of Abū Ṭālib as a woman turns away from her heart.¹

¹ *ʿUmdat al-Ṭālib Fī Ansāb Āl Abī Ṭālib*, pg. 15, India.

The greatest proof that the Shī'ah have deserted Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ is [their claim] that his biological brother, his main supporter, his father's son, Sayyidunā 'Aqīl ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, abandoned him and joined forces with Sayyidunā Mu'āwiyah رَضِيَ اللَّهُ عَنْهُ and fought under his flag against his opponent, as a great Shī'ī historian states:

إن عقيلًا فارق أخاه عليًا في أيام خلافته و هرب إلى معاوية و شهد
صفين معه

'Aqīl separated from his brother 'Alī during the days of his Khilāfah, escaped to Mu'āwiyah and participated in the Battle of Ṣiffīn with him.¹

As for what they did firstly with Sayyidunā Ḥasan رَضِيَ اللَّهُ عَنْهُ and thereafter with Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ, these are topics in History which cannot be concealed. If we were to indulge in all of that, the discussion would become lengthy.

As for the lack of their trustworthiness, honesty and genuineness, Ja'far ibn al-Bāqir, who is called al-Ṣādiq, has also testified to this. One of his students once mentioned 'Abd Allāh ibn Ya'fūr in front of him, so he said:

قلت لأبي عبد الله عليه السلام إنني أخالط الناس فيكثر عجبى من أقوام
لا يتولونكم و يتولون فلانا و فلانا لهم أمانة و صدق و وفاء و أقوام
يتولونكم ليس لهم تلك الأمانة و لا الوفاء و لا الصدق قال فاستوى أبو
عبد الله عليه السلام جالسا فأقبل على كالعُضبان ثم قال لا دين لمن دان
الله بولاية إمام ليس من الله و لا عتب على من دان بولاية إمام من الله

1 Al-Uṣūl Min al-Kāfī, 1/237.

I said to Abū ‘Abd Allāh عَلَيْهِ السَّلَام, “I mingle with people and I am amazed to see people that possess trustworthiness, honesty, and loyalty yet do not support you, but instead, support so-and-so, and [I see] people who support you, but lack that trustworthiness, loyalty, and honesty.”

He mentions that Abū ‘Abd Allāh عَلَيْهِ السَّلَام sat upright, turned towards me in anger and said, “There is no religion for the one who tries to submit to Allah by supporting an Imām that is not from Allah, and there is no reproach for the one who submits by supporting the Imām that Allah has appointed.”¹

This is what we wished to prove in this chapter. As for the titles of the letters, we will place them in the second chapter, if Allah سُبْحَانَهُ وَتَعَالَى wills.

¹ *Al-Uṣūl Min al-Kāfi*, 1/237.

Chapter Two

Shi'ism and the Saba'iyyah

The original sect of the Shī'ah abandoned the truth and were sluggish in assisting their leader, Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ. They were cowards and deceivers who possessed love for this world and its contents. They gave preference to living over dying in the path of the truth. Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ himself described them whilst addressing them:

وإني والله لأظن أن هؤلاء القوم سيدالون منكم باجتماعهم على باطلهم
وتوتة و تفركم عن حقكم وبمعصيتكم امامكم في حقي وطاعتهم
أمامهم في الباطل وبأدائهم الأمانة إلى صاحبهم وخيانتكم وبصلاحهم
في بلادهم وفسادكم ولو ائتمنت احذكم على قعب لخشيت ان يذهب
بعلاقته

Indeed, by Allah, I believe these people will soon misguide you due to their persistence on the wrong and your fleeing from the truth, due to your disobeying your imām in the matters of truth and their obeying their imām in the matters of falsehood, due to their fulfilling the right of their companion and your treachery, due to them bettering their lands and your corruption. If I were to entrust one of you with a cave, I would fear that he would disrupt its peace.¹

Despite this attitude of theirs, the original Shī'ah did not hold the blasphemous beliefs of the latter day Shī'ah, beliefs such as *Tahrīf* (interpolation) of the noble Qur'ān, or rejecting the Sunnah of the

¹ *Nahj al-Balaghah*, pg. 67, Beirut.

Prophet ﷺ. They also did not deem the Companions of the Prophet ﷺ to be disbelievers, nor denied their virtue, especially with regards to the three Rightly Guided Khulafā’—Sayyidunā Abū Bakr, Sayyidunā ‘Umar and Sayyidunā ‘Uthmān—and the Wives of the Prophet ﷺ—the Mothers of the Believers رَضِيَ اللَّهُ عَنْهُنَّ. They did not have a religion that was separate from the religion of the Believers. They also did not have any specific acts of worship, distinguishing signs or rituals. They would perform ṣalāh as the Believers did, alongside them in their congregation, and would perform Ḥajj as they would under their command. They would also intermarry with them; this was before and after the battles and unfortunate events that took place, as we have already explained, and as we will explain later in detail, Allah willing. However, there were individuals amongst them who were influenced by deceiving notions, Jewish plots, and non-Islamic ideologies that came from the Saba’iyyah and hypocrites that outwardly proclaimed Islam but hid their hypocrisy within themselves. Due to this, they strayed from the straight path and from the party of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and his supporters. [These groups included] the Saba’iyyah, the Khawārij, and other misguided, transgressing sects that had no love for Sayyidunā ‘Alī and his progeny رَضِيَ اللَّهُ عَنْهُ. In fact, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and the pure amongst his progeny are not even associated with them. These deviants have fabricated in Islam and in the name of Islam that which has neither been revealed in the Qur’ān, nor mentioned by the Prophet ﷺ.

The early Shī‘ī, however, were neither amongst them, nor has anything of this sort been related from them. However, after a period of time, specifically after the martyrdom of Sayyidunā Ḥusayn رَضِيَ اللَّهُ عَنْهُ, they adopted the ideologies of the Saba’iyyah, whose sails were kept aloft

by gusts of the the Jews, fire worshipers, and other deviant sects who wished to rebel against the Ummah and destroy it. They adopted these beliefs and the deeper they delved into them and held on to them, the more misguided and foolish they became. They eventually broke up into a multitude of sects. Amongst them are those who fell prey to extremism, blindly venturing into it whilst transgressing all boundaries; thus, earning the title of the *Ghulāt* (the extremists). There were others who were moderate in accepting falsehood instead of the truth. These were called the *Mutawassiṭīn* (the moderate ones). There were others who took only a few things, one or two handfuls, and did not reach the bottom of it nor dive right into it. They were named the *Mu'tadillīn* and the *Munṣifīn* (the just). All of these groups are one, due to them having learnt from the evil Jews and clinging on to the coat tails of 'Abd Allāh ibn Saba'. Everyone took as much as they could, each content with their share, except for those who neither associated with them nor indulged in their ideologies, neither openly nor secretly. They instead abandoned it entirely.¹

These ideologies and opinions, which were laid like traps amongst the Believers, especially between the supporters of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ² and his children, came about after the conspiracy that was hatched and the web that was woven by the Jews of Yemen along with others, orchestrated by 'Abd Allāh ibn Saba'. They eventually created division

1 As the just amongst them 'followed' Zayd ibn 'Alī ibn al-Ḥusayn. Some of them even claim to have followed his ways completely. Its explanation will soon be mentioned in detail, if Allah wills.

2 As they use the name of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ and his family falsely and deceptively to conceal their hidden intentions and their filthy motives. Some people were deluded by this. They were referred to as the supporters of 'Alī and his family رَضِيَ اللَّهُ عَنْهُ.

in the Ummah, disruption in unity, spread corruption between them through swords, corrupted the religion of the Believers, and spread anarchism and atheism with the intention to change the divine Sharī'ah and destroy it. Based on this, al-Asfarā'īnī¹ says, after mentioning all the sects of the Shī'ah:

و اعلم أن جميع من ذكرناهم من فرق الإمامية متفقون على تكفير الصحابة ويدعون أن القرآن قد غير عما كان و وقع فيه الزيادة والنقصان من قبل الصحابة و يزعمون أنه لا اعتماد على القرآن الأول ولا على شيء من الأخبار المروية عن المصطفى ﷺ و يزعمون أنه قد كان في القرآن النص على إمامة علي فأسقطه الصحابة عنه و يزعمون أنه لا اعتماد على الشريعة التي في أيدي المسلمين و ينتظرون إماما يسمونه المهدي يخرج و يعلمهم الشريعة و ليسوا في الحال على شيء من الدين و ليس مقصودهم من هذا الكلام تحقيق الكلام في الإمامة ولكن مقصودهم إسقاط كلمة تكليف الشريعة عن أنفسهم حتى يتوسعوا في استحلال المحرمات الشرعية و يعتذروا عند العوام بما يعدونه من تحريف الشريعة وتغيير القرآن من عند الصحابة و لا مزيد على هذا النوع من الكفر إذ لا بقاء فيه على شيء من الدين

Know that all of the sects of the Imāmiyyah that we have mentioned all consider the Companions to be disbelievers. They claim that the Qur'ān is no longer as it was [when it was revealed] and say that the Companions added to it and removed from it.

1 He is Abū Muẓaffar, Shāhnūr ibn Ṭāhir ibn Muḥammad al-Asfarā'īnī al-Shafī'ī, the exegetist. The esteemed imām that wrote *al-Tafsīr al-Kabīr* and authored books in the field of Uṣūl as well. He travelled to seek knowledge and was quite successful in his quest. The government in Ṭūs contacted him, so he stayed there for years and taught classes benefitting many people. He has many books; one of which is his book *al-Tabṣīr*. He passed away in the year 471 AH.

They claim that neither the first Qur'ān nor any narration from the Prophet ﷺ are to be considered. They say that there was clear text in the Qur'ān about the Imāmah of 'Alī but the Companions omitted it and claim that the Sharī'ah that the Muslims practice is not legitimate. They await an imām, who they call al-Mahdī, who will appear and teach them the Sharī'ah, thus they do not have a religion at the moment. However, their purpose of making these claims is not to prove who is more worthy of the Imāmah. They merely wish to rid themselves of the obligation of the Sharī'ah to such an extent that they deemed those things permissible that the Sharī'ah prohibited. They then excuse themselves in front of the public with their claims that the Sharī'ah was distorted and that the Companions changed the Qur'ān. There is no disbelief worse than this, as there is no part of Islam left in it.¹

This as well as what we have already mentioned and hope to mention ahead [are noteworthy points]. We wish to prove that the progression of the first Shī'ism and the deviation of the first sect of Shī'ism came about through the influence of the ideologies of the Jews and fire worshippers which were embodied by 'Abd Allāh ibn Saba' or the Saba'iyyah. Therefore, it is necessary that we mention 'Abd Allāh ibn Saba', his supporters—al-Saba'iyyah, and their efforts in spreading corruption and false beliefs amongst the weak.

'Abd Allāh ibn Saba' and Saba'iyyah

'Abd Allāh ibn Saba' was a Jew from the people of San'ā' and his mother was an African woman.

1 Al-Asfarā'īnī: *al-Tabṣīr fī al-Dīn*, pg. 43, Baghdad.

وقد كان عبد الله ابن سبأ هذا يهوديا في قلبه حفيظة على الدين الجديد الذي أزال ما كان اليهود يتمتعون به من الهيمنة و السلطان على عرب المدينة والحجاز عامة، فأسلم في ايام عثمان ثم تنقل في بلاد الحجاز ثم ذهب إلى البصرة ثم إلى الكوفة ثم إلى الشام وهو يحاول في كل بلد ينزل بها أن يضل ضعاف الأحلام ولكنه لم يستطع السبيل إلى ذلك فأتى مصر قاقام بين أهلها و ما فتئ يلفتهم عن أصول دينهم و يزين لهم ذلك بما يزخرفه من القول حتى وجد مرتعا خصيبا و كان مما قاله لهم إني لأعجب كيف تصدقون أن عيسى بن مريم يرجع إلى هذه الدنيا و تكذبون أن محمدا يرجع إليها؟ وما زال بهم حتى انقادوا إلى القول بالرجعة فكان هو أول من وضع أهل هذه الملة القول ذلك أنه قد كان لكل نبي وصي و إن علي بن أبي طالب هو وصية محمد ﷺ وليس في الناس من هو أفضل ممن احتجر وصية رسول الله ولم يجزها بل هو يتعدى ذلك فيشب على الوصي و يقتصره على حقه و إن عثمان قد أخذ حق علي و ظلمه فانهضوا في هذا الأمر وليكن سبيلكم إلى إعادة الحق لأهله الطعن على أمرائكم وإظهار الأمر بالمعروف والنهي عن المنكر فإن تستميلون بذلك قلوب الناس و اتخذ لهذه الدعوة انصارا بثهم في الأمصار وما زال يكاتبهم و يكاتبونه حتى نفذ قضاء الله و كان الضحية الأولى لهذه المؤامرة ذلك الخليفة الذي قتل مظلوما و بين يديه كتاب الله واعتدى على منزله و حرمه و كان قضاء الله قدرا مقدورا

‘Abd Allāh ibn Saba’ was a Jew who had a grudge in his heart against the new religion that removed the supremacy and authority that the Jews used to have over the Arabs of Madīnah and Hijāz in general. He accepted Islam at the time of ‘Uthmān. He moved to different places in Hijāz then went to Baṣrah then Kūfah then Syria. In every place he went, he tried to misguide the weak minded; however, he was not successful, so he came to

Egypt. He stayed amongst the people of Egypt and continuously persuaded them to leave the principals of their religion. Through his words he would beautify this idea to them until he eventually found a suitable hotspot. One of the things he said to them was, “I am surprised at how you believe that ʿĪsā ibn Maryam can come back to this world, but deny that Muḥammad ﷺ will?” He continued to mention this to them until they believed that the Prophet ﷺ would return and they accepted this from him. He was therefore the first person to introduce the doctrine of Rajʿah to the Ummah. After that he said to them, “Each Prophet had a deputy and ʿAlī ibn Abī Ṭālib is the appointed deputy of Muḥammad ﷺ! There is no one on earth more unjust than the one who abandons the advice of the Prophet ﷺ and does not practice upon it. In fact, he has done something worse than that. He leaps on to the deputy and infringes upon his rights. ʿUthmān has indeed usurped the right of ʿAlī and wronged him, so rise up in support of this cause and let your intention be to return the right to its deserving owner, revile your leaders and openly call towards goodness and prohibit evil, for indeed that will cause you to capture the hearts of the people.” To invite towards this, he appointed helpers and spread them out in different countries. He would remain in contact with them and they with him through letters, until the decree of Allah came to be. The first victim of this conspiracy was the Khalifah that was wrongfully killed with the Book of Allah before him, whose house and sanctuary were breeched, and the decree of Allah was predestined.¹

The boldest historian, al-Ṭabarī, mentions it as follows:

1 Al-Ashʿarī: *Maqālāt al-Islāmiyyīn*, 1/50, in the marginalia, Egypt.

كان عبد الله بن سبأ يهوديا من أهل صنعاء أمه سوداء فأسلم زمان عثمان ثم تنقل في بلدان المسلمين يحاول ضلالتهم فبدأ بالحجاز ثم البصرة ثم الكوفة ثم الشام فلم يقدر على ما يريد عند احد من أهل الشام فأخرجوه حتى أتى مصر فاعتمر فيهم فقال لهم فيما يقول لعجب ممن يزعم أن عيسى يرجع ويكذب بان محمدا يرجع و قد قال الله عز وجل إن الذي فرض عليك القرآن لرادك إلى معاد فمحمدا أحق بالرجوع من عيسى قال فقبل ذلك عنه و وضع لهم الرجعة فتكلموا فيها ثم قال لهم بعد ذلك انه كان الف نبي و لكل نبي وصي و كان علي وصي محمد ثم قال محمد خاتم الأنبياء و علي خاتم الأوصياء ثم قال بعد ذلك من أظلم ممن لم يجز وصية رسول الله ﷺ و تناول أمر الأمة ثم قال لهم بعد ذلك أوصى رسول الله ﷺ فانهمضوا في هذا الأمر فحركوه و ابدأوا بالطعن على امرائكم و اظهروا الأمر بالمعروف والنهي عن المنكر و جعلوا يكتبون الى الأمصار بكتب يضعونها في ولايتهم و يكتبتهم اخوانهم بمثل ذلك و يكتب أهل كل مصر منهم إلى مصر آخر بما يصنعون فيقرأه أولئك في أمصارهم و هؤلاء في أمصارهم حتى تناولوا بذلك المدينة و أوسعوا الارض إذاعة يريدون غير ما يظهرون و يسرون فيقول أهل كل مصر أنا لفي عافية مما ابتلى به هؤلاء إلا أهل المدينة فإنهم جاءهم ذلك عن جميع الأمصار فقالوا انا لفي عافية مما فيه الناس و جامعهم محمد و طلحة من هذا المكان قالوا فأتوا عثمان فقالوا يا أمير المؤمنين أ يأتيك عن الناس الذي يأتينا قال لا والله ما جاءني الا السلامة قالوا فإنا قد اتانا و أخبروه بالذي أسقطوا إليهم قال فانتم شركائي و شهود المؤمنين فاشيروا علي قالوا نشير عليك أن تبعث رجالا ممن تتق بهم إلى الأمصار حتى يرجعوا إليك بأخبارهم فدعى محمد بن مسلمة و أرسله إلى الكوفة و أرسل أسامة بن زيد إلى البصرة و أرسل عمار بن ياسر إلى مصر و أرسل عبد الله بن عمر إلى الشام و فرق رجالا سواهم فرجعوا جميعا قبل عمار فقال أيها الناس ما

انكرنا شيئاً ولا انكره أعلام المسلمين ولا عوامهم قالوا جميعاً الأمر امر المسلمين إلا أن امرائهم يقسطون بينهم ويقومون عليهم واستبطأ الناس عماراً حتى ظنوا أنه قد اغتيل فلم يفجأهم إلا كتاب من عبد الله بن سعد بن أبي سرح يخبرهم ان عمار قد استماله قوم مصر وقد انقطعوا إليه منهم عبد الله بن السوداء و سودان بن حمران وكنانة بن بشر

‘Abd Allāh ibn Saba’ was a Jew from Ṣan‘ā’ whose mother was an African woman. He accepted Islam during the era of ‘Uthmān then began to move around the lands of the Believers trying to misguide them. He first began with Ḥijāz then Baṣrah then Kūfah then Syria. He was unable to have his way with anyone amongst the people of Syria, and they eventually exiled him. He then travelled to Egypt and lived there. One of the things he said to them was, “How strange is he who believes that ‘Īsā will return but denies that Muḥammad will return, whereas Allah has said, *‘Indeed, [O Muḥammad], He who imposed upon you the Qur’ān will take you back to a place of return.’* Muḥammad is more deserving to return than ‘Īsā.” This was accepted from him, the doctrine of Raj‘ah was established in their minds and they began discussing it. After that he told them that there were one thousand prophets and each prophet had a deputy and ‘Alī was the deputy of Muḥammad. He said, “Muḥammad is the seal of all Prophets and ‘Alī is the seal of all deputies.” After that he said, “Who is more unjust than the one who does not practice upon the advice of the Prophet ﷺ and pounces on the deputy of the Prophet ﷺ and seizes control over the matters of the Ummah? After that he said to them, “Indeed ‘Uthmān took control unjustly. This is the deputy of the Prophet ﷺ, so rise up in this matter and raise awareness to it. Begin by reviling your leaders and openly call towards goodness and prohibit evil,

for indeed this will attract people. Then call them to support this matter.” He spread out his preachers and wrote to those who spread corruption in different cities, and they too wrote to him. They secretly called towards their cause and they openly commanded good and prohibited evil. They began writing to different cities about faults that they falsely attributed to their leaders. They would write to their brothers about this and the people of those cities would write to other cities about what they were doing. The people of this city and that city would read these letters until eventually this news reached Madīnah. They spanned the earth trying to publicise this, with motives besides what they made apparent and hiding that which was not evident. The inhabitants of each city would say, “We have been saved from what these [people of this city] have been afflicted with,” expect the people of Madīnah as this news only came to them from the rest of the cities. They therefore said, “We have been saved from what everyone has been afflicted with.” Muḥammad and Talha [narrate the same till this point.] From here onwards, they say, “They came to ‘Uthmān and said, ‘O Leader of the Believers, does the news that reaches us from the people reach you too?’ He said, ‘No, by Allah, only news of their peace has reached me.’ They said, ‘Some news has indeed come to us,’ and they informed him of the news that reached them. He said, ‘You are my partners and witnesses over the Believers, so advise me!’ They said, ‘We advise you to send men that you trust to these cities, so that they may bring information to you about them,’ so he called Muḥammad ibn Maslamah and sent him to Kūfah. He also sent Usāmah ibn Zayd to Baṣrah, Ammār ibn Yāsir to Egypt, and ‘Abd Allāh ibn ‘Umar to Syria, and sent other men besides them. They all returned before ‘Ammār and

said, 'O people, neither did we, nor the high rank Believers, nor the ordinary Believers find anything wrong.' All of them said that the affairs were in the hands of the Believers and that their leaders would deal with them with justice and would look after them. The people found 'Ammār to have delayed to such an extent that they thought that he was abducted. They were uninformed until a letter from 'Abd Allāh ibn Sa'd ibn Abī Sarḥ came to them informing them that 'Ammār had been inclined towards the people of Egypt and that they sent towards him from amongst them 'Abd Allāh ibn al-Sawdā', Khālīd ibn Muljīm, Sawdān ibn Ḥamrān, and Kinānah ibn Bishr.¹

Ibn Kathīr and Ibn Athīr both mention a similar narration.² Ibn Khaldūn mentions in his *Tārīkh* about him:

ان عبد الله بن سبأ يعرف بابن السوداء كان يهوديا فهاجر أيام عثمان فلم يحسن إسلامه فأخرج من البصرة فلحق بالكوفة ثم بالشام وأخرجوه فلحق بمصر وكان يكثر الطعن على عثمان ويدعو في السري إلى أهل البيت... وكان يحرض الناس على القيام في ذلك والطعن على الأمراء فاستمال الناس بذلك في الأمصار وكاتب به بعضهم بعضا وكان معه خالد بن ملجم وسودان بن حمران وكنانة بن بشر فثبطوا عمارا عن المسير إلى المدينة و كان مما انكروه على عثمان إخراج أبي ذر من الشام ومن المدينة إلى الربذة وكان الذي دعا إلى ذلك شدة الورع من أبي ذر وحمله الناس على شدائد الأمور والزهد في الدنيا وأنه لا ينبغي لأحد أن يكون عنده أكثر من قوت يومه و يأخذ بالظاهر في ذم الادخار بكنز الذهب والفضة و كان ابن سبأ يأتيه فيغريه بمعاوية ويعيب قوله المال مال الله ويوهم أن في ذلك احتجانه للمال وصرفه على المسلمين

1 Al-Ṭabarī, 5/98-99.

2 Al-Bidāyah wa al-Nihāyah, 7/167.

حتى عتب أبو ذر معاوية فاستعجب له وقال سأقول مال المسلمين و أتى
ابن سبأ إلى أبي الدرداء و عبادة بن الصامت بمثل ذلك فدفعوه وجاء به
عبادة إلى معاوية وقال هذا الذي بعث عليك ابا ذر

‘Abd Allāh ibn Saba’ was known as Ibn al-Sawdā’. He was a Jew who migrated during the rule of ‘Uthmān [and accepted Islam]; however, he was not sincere, so he was eventually driven out. Thus, he travelled to Kūfah then Syria, from where he was driven out as well, causing him to travel to Egypt. He would revile ‘Uthmān abundantly and would secretly call towards the Ahl al-Bayt... He would encourage the people to take a stand for this cause and to revile their leaders. Through this he eventually drew the attention of the people of different cities and began writing to them to incite hatred within them. Alongside him were Khālīd ibn Muljīm, Sawdān ibn Ḥamrān, and Kinānah ibn Bishr. They prevented ‘Ammār from going to Madīnah. Amongst the issues they raised against ‘Uthmān was his removing Abū Dharr, firstly from Syria then from Madīnah, until he went to al-Rabadhah. What caused this to happen was Abū Dharr’s extreme piety and the fact that he used to encourage the people to practice upon the harsher rulings in certain matters and to adopt abstinence. He also opined that it was not appropriate for anyone to have more than a day’s food with him. He took the apparent meaning of ‘the dislike of hoarding’ as it being disliked to keep gold and silver. Ibn Saba’ used to come to him and incite him against Mu‘āwiyah and would find fault with his statement, “The wealth is Allah’s wealth.” He would give the impression that through this he implied him hoarding the wealth instead of spending it on the Believers. This made Abū Dharr displeased with Mu‘āwiyah, so he intended to scold him and said, “I will say

[that this is] the wealth of the Believers.” Ibn Saba’ went to Abū al-Dardā’ and ‘Ubādah ibn al-Ṣāmit with the same information, however they chased him away. ‘Ubādah took him to Mu‘āwiyah and said, “He is the one who caused Abū Dharr to come to you.”¹

Hāfiẓ Ibn Hajar رَحِمَهُ اللهُ mentions from ‘Allamāh Ibn ‘Asākir رَحِمَهُ اللهُ:

كان أصله من اليمن و كان يهوديا فأظهر الإسلام و طاف بلاد المسلمين
ليفتهم عن طاعة الأئمة و يدخل بينهم الشر و دخل دمشق لذلك

He was originally from Yemen. He was a Jew who outwardly accepted Islam. He then began to roam the cities of the Believers to turn them away from their leaders and spread evil between them. He entered Damascus for this reason.²

Al-Asfarā’īnī mentions something similar:

أن ابن سوداء كان رجلا يهوديا و كان قد تستر بالإسلام أراد أن يفسد
الدين على المسلمين

Ibn Sawdā’ was a Jewish man who pretended to accept Islam intending to spoil the religion of the Muslims for them.³

As for his efforts in spreading corruption and mischief, we have already discussed that briefly in what we previously mentioned and it is also what al-Ṭabarī had mentioned in detail in his *Tārīkh*.

انه كان يوما في البصرة ويوما في الكوفة ويوما في مصر كما ذكره عن
حكيم بن جبلة

1 *Tārīkh ibn Khaldūn*, 2/139.

2 *Lisān al-Mizān*, 3/279.

3 Abū Muẓaffar al-Asfarā’īnī: *al-Tabsīr fī al-Dīn*, pg. 109.

لما مضى من إمارة ابن عامر ثلاث سنين بلغه ان في عبد القيس رجل نازلا على حكيم بن جبلة وكان حكيم بن جبلة رجلا لصا إذا قفل الجيوش خنس عنهم فسعى في ارض فارس يغير على أهل الذمة ويتنكر لهم ويفسد في الأرض و يصيب ما شاء ثم ما يرجع فشكاه أهل الذمة و أهل القبلة إلى عثمان فكتب إلى عبد الله بن عامر أن احبسه ومن كان مثله فلا يخرج من البصرة حتى تأنسوا منه رشدا فحبسه فكان لا يستطيع أن يخرج منها فلما قدم ابن السوداء نزل عليه واجتمع إليه نفر فطرح لهم ابن السوداء ولم يصرح فقبلوا منه و استعطوه و أرسل إليه ابن عامر فسأله ما أنت فأخبره أنه رجل من أهل الكتاب رغب في الإسلام ورغب في جوارك فقال ما يبلغني ذلك فأخرج منها فاستقر بمصر وجعل يكاთبهم ويكاثبونه و يختلف الرجال بينهم

Ibn Saba' used to be some days in Baṣrah, then in Kūfah, then in Egypt. This has also been related from Ḥakīm ibn Jabalah.

After three years of Ibn 'Āmir's rule had passed, news reached him that there was a man in 'Abd al-Qays who had come to Ḥakīm ibn Jabalah. Ḥakīm ibn Jabalah was a robber. When the armies would return, he would turn away from them. He went around the land of Persia targeting the Ahl al-Dhimmah¹, treating them with hostility, and spreading mischief in the land attacking whoever he wished. After he returned, the Ahl al-Dhimmah and the people of the Qiblah complained to 'Uthmān about him, so he wrote to 'Abd Allāh ibn 'Āmir to imprison him and his likes and they were not to leave Baṣrah until he felt like they had changed for the better, thus he was imprisoned and unable to escape. When Ibn al-Sawdā' came, he came to him and a group of people gathered for him, so Ibn al-Sawdā' addressed

1 The free non-Muslim inhabitants of a Muslim country who, in return for paying the capital tax, were granted protection and safety.

them, but did not speak explicitly, so they accepted from him [his message] and considered him to be great. Ibn ‘Āmir sent him a letter asking him what he was. He informed him that he was a man from the People of the Book who was interested in Islam and in being under his protection. He replied, “That is not [the news] that reached me, so leave.” He thus left and went to Kūfah. He was then driven out of Kūfah so he went to Egypt and settled there. He began to write to them and they to him and people would dispute about them.¹

ثم كان في مصر ومن مصر جاء مع قتلة عثمان إلى المدينة خرج أهل مصر في أربع رفاق على أربعة أمراء المقلل يقول ستمائة والمكثر يقول الف على الرفاق عبد الرحمن بن عديس البلوي و وكنانة بن بشر الليثي و سودان بن حمران السكوني و قتيبة بن فلان السكوني و على القوم جميعا الغافقي ابن حرب العكي ولم يجترؤا أن يعلموا الناس بخروجهم الى الحرب وإنما خرجوا كالحجاج و معهم ابن سوداء

He remained in Egypt and travelled from there to Madīnah with the murderers of Sayyidunā ‘Uthmān رضي الله عنه. The people of Egypt came out in four groups each having a leader of its own. The least amount of people mentioned is six hundred and the most is one thousand. The leaders of the groups were ‘Abd al-Raḥmān ibn ‘Adīs al-Balawī, Kinānah ibn Bishr al-Laythī, Sawdān ibn Ḥumrān al-Sakūnī, and Qutayrah ibn Fulān al-Sakūnī and the main leader of all of the people was al-Ghāfiqī ibn Harb al-‘Akkī. They did not dare tell the people that they had left for war. They [pretended as though they] merely came out to perform Ḥajj alongside Ibn Sawdā’.²

1 *Al-Tabarī*, 5/90.

2 *Al-Tabarī*, 5/103-104.

Aḥmad Amīn al-Miṣrī writes about him:

ان ابن سوداء هذا أتى إلى أبي الدرداء و عبادة بن الصامت فلم يسمعا لقوله وأخذه عبادة إلى معاوية وقال له هذا والله الذي بعث عليك أبا ذر ونحن نعلم أن ابن السوداء هذا لقب به عبد الله بن سبأ و كان يهوديا من صنعاء أظهر الإسلام في عهد عثمان وانه حاول أن يفسد على المسلمين دينهم وبث في البلاد عقائد كثيرة في الحجاز والبصرة والكوفة والشام ومصر فمن المحتمل القريب أن يكون قد تلقى هذه الفكرة من مزدكية العراق او اليمن

Ibn Sawdā' came to Abū al-Dardā' and 'Ubādah ibn al-Ṣāmit, but they did not listen to what he had to say. Instead, 'Ubādah took him to Mu'āwiyah and said to him, "By Allah, this is the one who sent Abū Dharr to you." We know that Ibn al-Sawdā' is the alias of 'Abd Allāh ibn Saba' and that he was a Jew from Ṣan'a', who outwardly accepted Islam during the time of 'Uthmān. He thereafter tried to spread corruption amongst the Believers in their religion. He spread many different beliefs in multiple cities such as Hijāz, Baṣrah, Kūfah, Syria and Egypt. It is quite possible that he got this idea from Iraq or Yemen.¹

He also writes:

وهو الذي حرك أباذر الغفاري بدعوة اشتراكية وهو الذي كان من اكبر من أدبه علي عثمان علي الأنصاري الذي اخذه من تاريخه انه وضع تعليم الإسلام والنفل جمعية سرية لبسي تعاليمه ودخل الإسلام ستاريا ستار به آياته نزل البصرة بعد أن اسلموا نشره فيها دعوته فطور لهم واليها ثم أتى الكوفة فاخرج منها ثم جاء مصر في الجفا حوله وناس من أهلها

1 *Fajr al-Islam*, pg. 110-111.

He is the one who incited Abū Dharr al-Ghifārī with socialistic claim. He is also one of greatest inciters of hatred in the cities against ‘Uthmān... What can be considered from his past is that he invented teachings in order to destroy Islam, prepared a secret group to spread his teachings and used Islam as a veil to conceal his intentions. He went to Baṣrah after accepting Islam and spread his message therein, and was therefore driven out by its governor. He then went to Kūfah and was also driven out from there. He then went to Egypt and its people flocked around him.¹

Before we venture into the factors that they used as a means to separate the Believers, disunite them, destroy their bond and cause them to conspire against the Leader of the Believers, the Companion and son-in-law of the Prophet ﷺ, ‘Uthmān ibn Affan رَضِيَ اللَّهُ عَنْهُ, we wish to shed light on the Jewish beliefs that this person blew the winds of—he who has been cursed by Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. The people adopted it and it later divided into many branches. Due to this, their sects further divided and each person supported what they desired.

Jewish ideologies That Were Instilled:

A senior Shī‘ī historian informed us of the beliefs of Ibn al-Sawdā’ that he adopted from the Jews, who severely detested the Prophet ﷺ, the Truthful and Trustworthy, his Ummah and the message which he brought from Allah. [These were the Jews who] took revenge from the Prophet of Allah ﷺ and his Ummah and plotted against them from the day that they entered Yathrib, transformed it into al-Madīnah and threatened the [authority of the] Jews of Qaynuqā‘, Banū al-Naḍīr,

¹ Also, pg. 269.

Banū al-Muṣṭaliq, Khaybar and other places. All of this information has been imparted to us by a senior Shīʿī historian who was the first amongst the Shīʿah to write about the division of the sects. He is none other than al-Nawbakhtī, Abū Muḥammad al-Ḥasan ibn Musā, who is amongst the notable scholars of the Shīʿah of the third hijrī generation. He said:

السبئية اصحاب عبد الله ابن سبأ وكان ممن أظهر الطعن على أبي بكر
وعمر وعثمان والصحابه و تبرأ منهم و قال ان عليا عليه السلام أمره
بذلك فأخذه علي فسأله عن قوله هذا فأقر به فأمر بقتله فصاح الناس إليه
يا أمير المؤمنين أقتل رجلا يدعو إلى حاكم أهل البيت وإلى ولايتك
والبراءة من أعدائك فصيره إلى المدائن

وحكى جماعة من أهل العلم من أصحاب علي عليه السلام أن عبد الله
بن سبأ كان يهوديا فأسلم و والى عليا عليه السلام وكان يقول وهو على
يهوديته في يوشع بن نون بعد موسى عليه السلام بهذه المقالة فقال بعد
اسلامه في علي عليه السلام بمثل ذلك وهو أول من شهر القول بفرض
امامة علي عليه السلام و أظهر البراءة من اعدائه وكاشف مخالفه فمن
هناك قال من خالف الشيعة ان اصل الرفض مأخوذ من اليهودية ولما
بلغ عبد الله ابن سبأ نعي علي بالمدائن قال للذي نعاه كذبت لو جئنا
بدماعه في سبعين صرة وأقمت على قتله سبعين عدلا لعلمنا انه لم يقتل
ولا يموت حتى يملك الأرض

The Saba'iyyah are the companions of 'Abd Allāh ibn Saba', who was the first to openly revile Abū Bakr, 'Umar, 'Uthmān and the other Companions and disassociate with them saying that 'Alī عليه السلام told him to do so. 'Alī took hold of him and asked him about this statement of his. He confessed to it, so 'Alī commanded that he be killed. The people screamed, "O Leader of the Believers, do

you wish to kill a man who calls towards love for you and the Ahl al-Bayt and towards your support and disassociation with your enemies?” Due to this he [instead] banished him to al-Madā’in. A group of scholars from the party of ‘Alī عليه السلام narrate that ‘Abd Allāh ibn Saba’ was a Jew who accepted Islam and began to support ‘Alī عليه السلام. When he was still a Jew, he supported the idea that Yūsha‘ ibn Nūn was [the prophet] after Mūsā عليه السلام. After he accepted Islam, he would say the same about ‘Alī عليه السلام. He was the first person to give rise to the Imamate of ‘Alī عليه السلام.

A group of scholars from the companions of ‘Alī عليه السلام narrate that ‘Abd Allāh ibn Saba’ was a Jew who accepted Islam and began to support ‘Alī عليه السلام. When he was still a Jew, he supported the idea that Yūsha‘ ibn Nūn was [the successor] after Mūsā عليه السلام. After he accepted Islam, he would say the same about ‘Alī عليه السلام. He was the first person to consider it obligatory to support the Imamate of ‘Alī عليه السلام. He disassociated with his enemies and showed hostility to his opposers. It is from here that those who oppose the Shī‘ah deduce that Shī‘ism originated from Judaism. When the crier announced the death of ‘Alī in al-Madā’in, he said to him, “You have lied! If you were to bring us his brain in seventy pouches and brought seventy unbiased people to testify to his death, we would still not believe that he died. He will not die until he rules the world.”¹

Abū ‘Amr Muḥammad ibn ‘Umar ibn ‘Abd al-‘Azīz al-Kashshī mentions many narrations about ‘Abd Allāh ibn Saba’, his beliefs and thoughts, on the authority of the Shī‘ī scholars of the fourth generation in the

1 Al-Nawbakhtī: *Firaq al-Shī‘ah*, pg. 41-43, al-Maṭba‘ah al-Ḥaydariyyah, Najaf, with the commentary of al-Baḥr al-‘Ulūm.

oldest Shīrī book about the biography of narrators. Some are quoted below:

حدثني محمد بن قولويه قال حدثني سعد بن عبد الله قال حدثنا يعقوب بن يزيد ومحمد بن عيسى عن علي بن مهزيار عن فضالة بن أيوب الأزدي عن ابان بن عثمان قال سمعت أبا عبد الله عليه السلام يقول لعن الله عبد الله بن سبأ أنه ادعى الربوبية في أمير المؤمنين عليه السلام وكان والله أمير المؤمنين عليه السلام عبداً لله طائعا الويل لمن كذب علينا وإن قوما يقولون فينا ما لا نقوله في أنفسنا نبأ إلى الله منهم نبأ إلى الله منهم

Muḥammad ibn Qūlawayh narrates from — Sa'd ibn 'Abd Allāh who narrates from — Yāqūb ibn Yazīd and Muḥammad ibn 'Īsā from — 'Alī ibn Mahzyār from — Faḍālah ibn Ayyūb al-Azdī from — Abān ibn 'Uthmān who says that he heard Ibn 'Abd Allāh saying:

May Allah's curse be upon 'Abd Allāh ibn Saba'. He claimed that the Leader of the Believers was God عَلَيْهِ السَّلَام, whereas the Leader of the Believers عَلَيْهِ السَّلَام was an obedient servant of Allah. Woe be to the one who attributes lies to us. Some people dare say something about us that we ourselves do not say. We do not associate with them [and instead turn] to Allah. We do not associate with them [and turn] to Allah.

وبهذا الإسناد عن يعقوب بن يزيد عن ابن أبي عمير وأحمد بن محمد ابن عيسى عن أبيه والحسين بن سعيد عن ابن أبي عمير عن هشام بن سالم عن أبي حمزة الثمالي قال قال علي بن الحسين صلوات الله عليهما لعن الله من كذب علينا إني ذكرت عبد الله بن سبأ فقامت كل شعرة في جسدي لقد ادعى أمراً عظيماً ماله لعنه الله كان علي عليه السلام والله عبداً لله صالحاً آخر رسول الله ما نال الكرامة من الله إلا

بطاعته لله و لرسوله و ما نال رسول الله صلى الله عليه وآله الكرامة من
الله إلا بطاعته لله

It is mentioned with the same chain from Yāqūb ibn Yazīd, who narrates from — Ibn Abī ‘Umayr and Aḥmad ibn Muḥammad ibn ‘Īsā from — his father and Ḥusayn ibn Sa‘īd from — Ibn Abī ‘Umayr from — Hishām ibn Sālim from — Abū Ḥamzah al-Thumālī, who says that ‘Alī ibn al-Ḥusayn عليه السلام said:

May Allah’s curse be upon the one who attributes lies to us. When I remembered ‘Abd Allāh ibn Saba’ and every hair on my body stood on end. He had made a great claim that he had no right to make. May Allah’s curse be upon him. ‘Alī عليه السلام was a righteous servant of Allah who considered the Messenger of Allah his brother. He attained honour from Allah through his obedience of Allah and the Prophet, and the Prophet صلى الله عليه وسلم attained honour from Allah through his obedience of Allah.

وبهذا الإسناد عن محمد بن خالد الطيالسي عن ابن أبي نجران عن عبد الله [بن سنان] قال قال أبو عبد الله عليه السلام أنا أهل بيت صديقون لا نخلو من كذاب يكذب علينا ويسقط صدقنا بكذبه علينا عند الناس كان رسول الله صلى الله عليه وآله أصدق الناس لهجة وأصدق البرية كلها وكان مسيلمته يكذب عليه وكان أمير المؤمنين عليه السلام أصدق من برأ الله بعد رسول الله وكان الذي يكذب عليه ويعمل في تكذيب صدقه ويفتري على الله الكذب عبد الله بن سبأ

With the same chain, he narrates from — Muḥammad ibn Khālīd al-Ṭayālīsī, who narrates from — Ibn Abī Najrān, who narrates from — ‘Abd Allāh [ibn Sinān], who says that Abū ‘Abd Allāh عليه السلام said:

We the Ahl al-Bayt are all truthful and have not been spared from liars who fabricated against us and tarnish our honesty with their falsehood. The Prophet ﷺ was the most truthful of people in his speech and the most truthful of all creation but Musaylamah would fabricate against him. Leader of the Believers was the most truthful of those who were created after the Prophet ﷺ and the one who would fabricate against him and belied his honesty, fabricating against Allah was ‘Abd Allāh ibn Saba’.

وذكر بعض أهل العلم أن عبد الله بن سبأ كان يهوديا فاسلم و والى عليا عليه السلام وكان يقول وهو على يهوديته في يوشع بن نون وصي موسى بالغلو فقال في اسلامه بعده وفاة رسول الله صلى الله عليه وآله في علي عليه السلام مثل ذلك وكان أول من أشهر بالقول بفرض إمامة علي و أظهر البراءة من اعدائه وكاشف مخالفيه وكفرهم فمن هنا قال من خالف الشيعة ان اصل التشيع والرفض مأخوذ من اليهودية

Some scholars mention that ‘Abd Allāh ibn Saba’ was a Jew who accepted Islam and began to support ‘Alī عليه السلام. Whilst he was still a Jew, he would exaggerate that Yūsha‘ ibn Nūn was the deputy of Mūsā. While he was a Muslim, he would say the same about ‘Alī عليه السلام after the demise of the Prophet ﷺ. He was the first one to give rise to the idea that supporting the Imāmah of ‘Alī عليه السلام was obligatory. He disassociated with his enemies, showed hostility towards his opposers, and considered them to be disbelievers. It is due to this that those who oppose the Shī‘ah say that Shī‘ism originated from Judaism.¹

Ḥasan ibn ‘Alī al-Ḥillī al-Shī‘ī says in his famous book, *al-Rijāl*:

1 *Rijāl al-Kashshī*, pg. 100-101.

عبد الله بن سبأ رجع إلى الكفر وأظهر الغلو كان يدعي النبوة وان عليا عليه السلام هو الله فاستتابه عليه السلام ثلاثة أيام ولم يرجع فأحرقه في النار في جملة سبعين رجلا ادعو فيه ذلك

‘Abd Allāh ibn Saba’ reverted to disbelief and fell into extremism by claiming prophethood and that ‘Alī عليه السلام was Allah. For three days ‘Alī عليه السلام told him to repent, but he did not pay heed, so he set him on fire along with seventy men who had made the same claims.¹

A similar statement has been made by al-Māmaqānī, a Shī‘ah expert in the field of [the biography of] narrators, in his book, *Tanqīḥ al-Maqāl*.²

An Iranian Shī‘ī historian mentions in his *Tarīkh* in Persian:

إن عبد الله بن سبأ توجه إلى مصر حينما علم أن مخالفه (أي عثمان بن عفان) كثيرون هناك فتظاهر بالعلم والتقوى حتى افتتن الناس به وبعد رسوخه فيهم بدأ يروج مذهبه ومسلكه و إن لكل نبي وصي وخليفة فوصى رسول الله وخليفته ليس إلا عليا المتحلى بالعلم والفتوى والتميزين بالكرم والشجاعة والمتصف بالأمانة والتقوى وقال إن الأمة ظلمت عليا وغصبت حقه حق الخلافة والولاية ويلزم الآن على الجميع مناصرته ومعاضدته وخلع طاعة عثمان و بيعته فتأثر كثير من المصريين بأقواله وآرائه وخرجوا على الخليفة عثمان

‘Abd Allāh ibn Saba’ went to Egypt when he found out that there were many enemies of his (‘Uthmān ibn ‘Affān’s) there. He displayed knowledge and piety to the people until he eventually misguided the people in this manner. After they began to trust

1 Al-Ḥillī: *Kitāb al-Rijāl*, pg. 469, Tehran, 1343 A.H.

2 *Tanqīḥ al-Maqāl*, 2/184, Iran.

him, he began to give rise to his beliefs and ways, saying that every prophet had a deputy and Khalīfah and that the deputy and Khalīfah was none other than ‘Alī, who possessed great knowledge and expertise in jurisprudence, was adorned with generosity and bravery and was described as trustworthy and pious. He said, “The Ummah has wronged ‘Alī and usurped his right to rule and become the Khalīfah. It is therefore necessary for everyone to help and support him and uproot the Khalīfah and bay‘ah of ‘Uthmān.” His words and opinions impacted many Egyptians to such an extent that they rose up against the Khalīfah, ‘Uthmān.¹

Similarly, the Shī‘ī biographer, al-Astarābādī, mentions:

ان عبد الله بن سبأ كان يدعي النبوة ويزعم أن أمير المؤمنين (ع) هو الله تعالى فبلغ أمير المؤمنين ذلك فدعاه و سأله فأقر و قال نعم أنت هو فقال له أمير المؤمنين قد سخر منك الشيطان فارجع عن هذا وتب ثكلتك امك فأبى فحبسه ثلاثة أيام فلم يتب فأحرقه بالنار

‘Abd Allāh ibn Saba’ used to claim prophethood and claim that the Leader of the Believers was the Lord, Most High. This reached the Leader of the Believers, so he summoned him and interrogated him until he admitted to it and said, “Yes, you are him.” The Leader of the Believers said to him, “The devil has made a joke of you, so step back from this and repent, may your mother be bereaved of you;” however, he refused, so he imprisoned him for three days. When he refused to repent, he set him on fire.²

1 *Rawḍat al-Ṣafā*, in Persian, 2/292, Tehran.

2 *Manhaj al-Maqāl*, pg. 203.

Ibn Abī al-Ḥadīd, the Shīʿī, Muʿtazilī commentator of *al-Nahj* opposes this opinion, saying that ‘Alī did not set him on fire. He opines that ‘Abd Allāh ibn Saba’ spread the belief of ‘Alī رَضِيَ اللَّهُ عَنْهُ being God after his demise. He made it apparent after his demise and some people followed him who were later called the Saba’iyyah.¹

The statement of ‘Abd al-Qādir al-Baghdādī supports his opinion; however, when he mentions Ibn Saba’ and the Saba’iyyah, he adds that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ did not set him on fire as he feared the reproach of the people of Syria:

السبئية اتباع عبد الله بن سبأ الذي غلا في علي رضي الله عنه و زعم أنه
كان نبيا ثم غلا فيه حتى زعم أنه إله و دعا إلى ذلك قوما من غواة الكوفة
و رفع خبرهم إلى علي رضي الله عنه فأمر بإحراق قوم منهم في حفرتين
حتى قال بعض الشعراء في ذلك

لترم بي الحوادث حيث شاءت إذا لم ترم بي في الحفرتين

ثم إن عليا رضي الله عنه خاف من إحراق الباقيين منهم شماتة اهل
الشام و خاف اختلاف اصحابه عليه فنفى ابن سبأ إلى سباط المدائن
فلما قتل علي رضي الله عنه زعم ابن سبأ ان المقتول لم يكن عليا و
انما كان شيطانا تصور للناس في صورة علي و أن عليا صعد الى السماء
كما صعد اليها عيسى بن مريم عليه السلام و قال كما كذبت اليهود و
النصارى في دعواها قتل عيسى كذلك كذبت النواصب و الخوارج في
دعواها قتل علي و انما رأأت اليهود و النصارى شخصا مصلوبا شبهوه
بعيسى كذلك القائلون بقتل علي رأوا قتيلا يشبه عليا فظنوا انه علي و
علي قد صعد الى السماء و انه سينزل الى الدنيا و يتقم من اعدائه و زعم

1 Sharḥ Nahj al-Balāghah, 2/309.

بعض السبئية أن عليا في السحاب وأن الرعد صوته و البرق سوطه و من
سمع من هؤلاء صوت الرعد قال عليك السلام يا أمير المؤمنين

The Saba'iyyah were the followers of 'Abd Allāh ibn Saba', who had extremist beliefs about 'Alī عليه السلام and claimed that he was a prophet. They eventually went to the extent of considering him to be Allah. A misguided group from Kūfah made this claim. A complaint about them reached 'Alī عليه السلام, so he ordered that a group of them be placed in two pits and set on fire.

Some poets mentioned about this:

*Let the circumstances take me wherever they please, as long as
they do not take me to the two pits.*

'Alī عليه السلام feared reproach from the people of Syria if he were to burn the rest, and the disapproval of his Companions, so he expelled Ibn Saba' to the streets of al-Madā'in. When 'Alī عليه السلام was martyred, Ibn Saba' claimed that it was not 'Alī that was killed, rather it was a devil that took the form of 'Alī in front of the people, and 'Alī ascended to the heavens as Īsā ibn Maryam did. He also said, "The Nawāṣib and Khawārij falsely claim that 'Alī died just as the Jews and Christians falsely claimed that Īsā died. The Jews and Christians merely saw a person who looked like Īsā being crucified, so the same is the case of those who claim that 'Alī died. They merely saw a person who looked like 'Alī being killed, hence they thought that it was him. 'Alī has ascended to the heavens and he will return to this world and take revenge from his enemies." Some of the Shī'ah believe that 'Alī is in the clouds and the thunder is his voice and the lightning his whip. When any of these people would hear the sound of thunder they would say, "May peace be upon you, O Leader of the Believers."

It has been narrated from ‘Amir ibn Sharāḥīl al-Sha‘bi that Ibn Saba’ was informed that ‘Alī was killed, so he replied, “Even if you were to come to me with his brain in a bag, I would not believe that he died. He will not die until he descends from the heavens and controls the entire world with his staff.”

This group believes that the Mahdī that is to come is none other than ‘Alī. Ishāq ibn Suwayd mentions a few couplets about this group, in a poem in which he disassociates with the Khawārij, Rawāfiḍ, and Qadariyyah:

برئت من الخوارج لست منهم من الغزال منهم وابن باب
ولكني احب بكل قلبي واعلم ان ذاك من الصواب
رسول الله و الصديق حبا به ارجو غدا حسن الثواب

I absolve myself from the Khawārij, I am not of them nor of Ghazzal or Ibn Bab. Instead, I love with all my heart the Prophet of Allah and al-Ṣiddīq and I know this to be correct and hope for the best reward in lieu of this tomorrow.

Al-Sha‘bī mentions that ‘Abd Allāh ibn al-Sawdā’ would support the views of the Saba’iyyah. Ibn al-Sawdā’ was initially a Jew from the people of al-Hiyrah who later accepted Islam outwardly. He desired to have authority and leadership over the people of Kūfah, so he mentioned to them that he found in the Torah that every Prophet had a deputy and that ‘Alī رَضِيَ اللَّهُ عَنْهُ was the deputy of Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and that he is the best of deputies as Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the best of Prophets. When the party of ‘Alī heard this from him, they said to ‘Alī, “He is one of your admirers,” so ‘Alī raised his status and seated him on the platform that was below his pulpit. Later on, when information

about him reached him, he intended to kill him. However, Ibn ‘Abbās stopped him and said, “If you kill him, your companions will oppose you. You wish to return to fight the people of Syria, so you need the support of your Companions.” ‘Alī رَضِيَ اللَّهُ عَنْهُ had the same fear as ‘Abbās رَضِيَ اللَّهُ عَنْهُ so he instead banished them to al-Madā’in. As a result of this, the public fell into their traps, after the demise of ‘Alī رَضِيَ اللَّهُ عَنْهُ. Ibn al-Sawdā’ said to them, “By Allah, two springs will gush forward for ‘Alī in the masjid of Kūfah. One will be of honey and the other butter. His supporters will drink from it.”

The research scholars of the Ahl al-Sunnah mention:

ان ابن السوداء كان على هوى دين اليهود و اراد ان يفسد على المسلمين دينهم بتأويلاته في علي و اولاده لكي يعتقدوا فيه ما اعتقدت النصارى في عيسى عليه السلام فانتسب إلى الرافضة السبئية حين وجدهم اعرق اهل الهوى في الكفر و دلس ضلالتهم في تأويلاته

Indeed, Ibn al-Sawdā’ was upon the religion of the Jews. He intended to spoil the religion of the Believers through his explanations about ‘Alī and his children, so that they believe about him what the Jews and Christians believed about Īsā عَلَيْهِ السَّلَام. He is linked to the Rāfiḍah Saba’iyyah when it was found that they were the most ardent of the misguided in disbelief and masked his misguidance with his interpretations.¹

These points as well as those about his beliefs and his group from the Shī’ah have all been narrated from Sa’d al-Qummī², who died in the

1 Al-Farq Bayn al-Firaq, pg. 233-235, Egypt.

2 Sa’d ibn ‘Abd Allāh al-Ash‘arī al-Qummī: *al-Maqālāt wa al-Firaq*, pg. 21, Tehran, 1963 A.D.

year 301 AH; al-Ṭūsī al-Shaykh al-Ṭā'ifāh¹, al-Tustarī in his book *Qāmūs al-Rijāl*², 'Abbās al-Qummī in his book *Tuḥfat al-Aḥbāb*³, al-Khuwānasārī in *Rawḍāt al-Jannāt*⁴, al-Aṣbahānī in *Nāsikh al-Tawārīkh* and the author of *Rawḍat al-Ṣafā*⁵.

Some Scholars of the Ahl al-Sunnah wa al-Jamā'ah have also mentioned his beliefs, e.g., al-Baghdādī in *al-Farq bayn al-Firaq*, as we have already mentioned.

Similarly, al-Asfarā'īnī has also mentioned similar statements in his book, *al-Tabṣīr*⁶, as well as al-Rāzī in his *I'tiqādāt Firaq al-Muslimīn wa al-Mushrikīn*⁷ and Ibn Ḥazm in *al-Faṣl*. Other scholars besides them have also mentioned such statements.

Al-Shahrastānī mentions under the title al-Saba'iyyah:

السبئية اصحاب عبد الله بن سبأ الذي قال لعلي عليه السلام انت انت
يعني انت الاله فنفاه الى المدائن و زعموا انه كان يهوديا فأسلم و
كان في اليهودية يقول في يوشع بن نون وصي موسى مثل ما قال في
علي عليه السلام و هو اول من اظهر القول بالفرض بإمامة علي و
منه انشعبت اصناف الغلاة و زعموا ان عليا حي لم يقتل و فيه الجزء
الإلهي و لا يجوز ان يستولي عليه و هو الذي يجيء في السحاب و
الرعد صوته و البرق سوطه و انه سينزل بعد ذلك الى الأرض فيملاً

1 *Rijāl al-Ṭūsī*, pg. 51, Najaf, 1961 A.D.

2 *Qāmūs al-Rijāl*, 5/463.

3 *Tuḥfat al-Aḥbāb*, pg. 184.

4 *Rawḍāt al-Jannāt*.

5 *Rawḍat al-Ṣafā*, 3/393, Iran.

6 *Al-Tabṣīr*, pg. 108-109.

7 *I'tiqādāt Firaq al-Muslimīn wa al-Mushrikīn*, pg. 57, Dār al-Kutub al-'Ilmiyyah.

الأرض عدلاً كما ملئت جوراً و إنما اظهر ابن سبأ هذه المقالة بعد
انتقال علي عليه السلام

The Saba'iyyah were the companions of 'Abd Allāh ibn Saba' who said to 'Alī عَلَيْهِ السَّلَام, "You are you," meaning 'you are God'. Due to this he exiled him to al-Madā'in. Historians believe that he was a Jew who accepted Islam. When he was still a Jew, he would claim that Yūsha' ibn Nūn was the deputy of Mūsā, as he [later] claimed about 'Alī عَلَيْهِ السَّلَام. He was the first person to claim that it was obligatory to believe in the Imāmah of 'Alī عَلَيْهِ السَّلَام. Different types of extremism stemmed from this. They claimed that 'Alī was ever living and could not be killed, that he had a piece of God in him, and that it was impermissible to overpower him. They believed that he would appear in the clouds, the thunder being his voice and the lightning his whip. They further believed that he would eventually descend to the earth and replace its corruption with justice. Ibn Saba' only made these claims after the demise of 'Alī عَلَيْهِ السَّلَام.¹

Ibn 'Asākir رَحِمَهُ اللهُ says in his *Tārīkh* on the authority of Sayyidunā Jābir رَضِيَ اللهُ عَنْهُ:

لما بويع علي رضي الله عنه خطب الناس فقام اليه عبد الله بن سبأ فقال له انت دابة الأرض فقال له اتق الله فقال له انت الملك فقال اتق الله فقال له انت خلقت الخلق و بسطت الرزق فأمر بقتله فاجتمعت الرافضة فقالت دعه و انفه الى سابط المدائن

When allegiance was pledged to 'Alī رَضِيَ اللهُ عَنْهُ he addressed the people. 'Abd Allāh ibn Saba' stood and said to him, "You are

1 Al-Milal wa al-Nihāl, 2/11, marginalia.

the *Dābat al-Arḍ* (beast of the earth),” so he said, “Fear Allah.” He then said, “You are the Master,” so he said, “Fear Allah.” He then said to him, “You created all of creation and granted them sustenance,” so he commanded that he be killed. The Rāfiḍah gathered [in protest] and said, “Let him go and instead exile him to the streets of al-Madā’in.”¹

‘Allāmah al-Ālūsī رَحْمَةُ اللَّهِ relates on the authority of Ibn al-Ḥakīm al-Dahlawī:

السَّبْيَةُ وَهُمْ عِبَارَةٌ عَنِ الَّذِينَ يَسْبُونَ الصَّحَابَةَ إِلَّا قَلِيلًا مِنْهُمْ كَسَلْمَانَ
الْفَارِسِيِّ وَابِي ذَرٍّ وَالمَقْدَادِ وَعِمَارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُمْ وَيَنْسُبُونَهُمْ
وَحَاشَاهُمْ إِلَى الْكُفْرِ وَالنِّفَاقِ وَيَتَّبِعُونَ مِنْهُمْ وَمِنْهُمْ مَنْ يَزْعُمُ وَالْعِيَاذُ
بِاللَّهِ تَعَالَى ارْتِدَادَ جَمِيعٍ مِنْ حَضَرِ غَدِيرِ خُمٍّ يَوْمَ قَالَ عَلَيْهِ الصَّلَاةُ وَ
السَّلَامُ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيَ مَوْلَاهُ الْحَدِيثُ وَلَمْ يَفِ بِمَقْتَضَاهُ مِنْ بَيْعَةِ
الْأَمِيرِ كَرَّمَ اللَّهُ وَجْهَهُ بَعْدَ وَفَاتِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بَلْ بَايَعَ غَيْرَهُ وَ
هَذِهِ الْفِرْقَةُ حَدَّثَتْ فِي عَهْدِ الْأَمِينِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ بِأَعْرَاءِ عَبْدِ اللَّهِ
بَنِ سَبَأٍ الْيَهُودِيِّ الصَّنْعَانِيِّ

The Saba'iyyah: They are a group of people that revile the Companions, except a few of them; such as Salmān al-Fārisī, Abū Dharr, al-Miqdād, and ‘Ammār ibn Yāsir رَضِيَ اللَّهُ عَنْهُمْ. They falsely attribute disbelief and hypocrisy to them and disassociate with them. There are some amongst them who claim, may Allah forbid, that those Companions were apostates who were present at Ghadīr Khumm (the day that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever I am the Mawlā of ‘Alī is his Mawlā,”) but did not fulfil its right by pledging allegiance to the Leader رَضِيَ اللَّهُ عَنْهُ after the demise of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and instead pledged allegiance

1 *Tahdhīb Tārīkh Ibn ‘Asākir*, 7/430.

to someone else. This sect was formed during the time of the Leader ﷺ through the instigation of ‘Abd Allāh ibn Saba’ the Jew from Ṣan‘ā’.¹

To conclude, we will mention what Aḥmad Amīn has said about him and his group:

انتشرت الجماعة السرية في آخر عهد عثمان تدعو الى خلعه و تولية غيره و من هذه الجعيات من كان تدعو الى علي و من اشهر الدعاة له عبد الله بن سبأ و كان من يهود اليمن فأسلم فقد تنقل في البصرة و الكوفة و الشام و مصر يقول انه كان لكل نبي وصي و علي وصي محمد فمن اظلم ممن لم يجز وصية رسول الله و وثب على وصيه و كان من اكبر من البوا على عثمان حتى قتل

The secret group that called for the removal of ‘Uthmān and towards electing someone else became prevalent towards the end of ‘Uthmān’s rule. Amongst these groups were those who used to call to [belief in] ‘Alī. The most devoted caller being ‘Abd Allāh ibn Saba’, who was a Jew from Yemen who accepted Islam. He would roam around Baṣrah, Kūfah, Syria, and Egypt saying, “Indeed every prophet had a deputy and the deputy of Muḥammad was ‘Alī. Who is more oppressive than the one who does not carry out the bequeathment of the Prophet ﷺ and instead jumps on his deputy?” He was one of the biggest conspirers against ‘Uthmān.²

وانه وضع تعاليم لهدم الأسلام و الف جمعية سرية لبث تعاليمه و اتخذ الأسلام ستارا يستر به نياته نزل البصرة بعد ان أسلم و نشر فيها دعوته

1 Mukhtaṣar al-Tuḥfat al-Ithnā ‘Ashriyyah, 5-6, Egypt, 1383 AH.

2 Fajr al-Islām, 354.

فطرده واليها ثم أتى الكوفة فأخرج منها ثم جاء مصر فالتف حوله ناس من اهلها و اشهر تعاليمه الوصاية و الرجعة فأما الوصاية فقد ابتأها قبل و كان قوله فيها أساس تأليب اهل مصر على عثمان بدعوى ان عثمان أخذ الخلافة من علي بغير حق و ايد رأيه بما نسب الى عثمان من مثالب و اما الرجعة فقد بدأ قوله بأن محمدا يرجع و كان مما قاله العجب ممن يصدق ان عيسى يرجع و يكذب ان محمدا يرجع ثم نراه تحول و لا ندري لأي سبب الى القول بأن عليا يرجع و قال ابن حزم ان ابن سبأ قال لما قتل علي لو اتيتموني بدماغه الف مرة ما قدقنا موته و لا يموت حتى يملأ الأرض عدلا كما ملئت جورا و فكرة الرجعة هذه اخذها ابن سبأ من اليهودية فعندهم أن النبي الياس صعد الى السماء و سيعود فيعيد الدين و القانون و وجدت الفكرة في النصرانية ايضا في عصورها الأولى

He invented teachings to destroy Islam and started a secret group to spread his teachings. He took Islam as a veil which he concealed his true intentions behind. He went to Baṣrah after accepting Islam and tried to spread his message there, so the governor drove him out. He then went to Kūfah, but was also driven out, causing him to head to Egypt where people flocked around him. There he spread his teachings of *al-Wiṣāyah* and *al-Raj'ah*. As for *al-Wiṣāyah*, we have already explained it. His belief in it was the foundation of the instigation of the people of Egypt against 'Uthmān by claiming that 'Uthmān snatched the Khilāfah from 'Alī unjustly. The defects that he attributed to 'Uthmān helped his cause. As for [the inception of the doctrine of] *al-Raj'ah*, he began by saying that Muḥammad would return. He would say, "How strange are those who believe that 'Īsā will return, but deny that Muḥammad will." We then see that, for some reason, he changed his statement saying that 'Alī will

return. Ibn Ḥazm said that Ibn Saba' said when 'Alī was martyred, "If you came to me a thousand times with his brain, I would still not believe that he has died. He will not die until he fills the earth with justice as it was filled with corruption." Ibn Saba' took this doctrine of al-Raj'ah from the Jews. According to them Prophet Ilyās ascended to the heavens and will return implementing his religion and laws. This doctrine was also found in the times of previous Christians.¹

This is 'Abd Allāh ibn Saba' and these are his teachings, ideologies and beliefs. These are the ideologies that he took from the Jews, fire worshippers, and others with a fixed plan from the enemies of Allah, His Prophet ﷺ, Islam, the Ummah, its leaders and heroes. The effects of which remained amongst the Believers with the name of Islam. We will soon discuss how the Shī'ah held on to these ideologies and beliefs. We will also discover how the initial Shī' beliefs morphed and developed, how those ideologies that Sayyidunā 'Alī رضي الله عنه himself condemned eventually became dominant amongst them and how those who Sayyidunā 'Alī used to abandon, disassociate from, discipline, and execute, and who his children used to curse, became part of the Shī'ah.

Before we conclude, we wish to mention that some contemporary Shī'ah, especially the Jews amongst them, deny the existence of this conniving individual. However, they do not have any proof or evidence to support their claim. This denial of theirs is like denying the sun in broad daylight, as Ibn al-Sawdā' was not mentioned by just one or two persons, rather every author that wrote about the sects and the biographies of people have mentioned him in the books of history.

¹ Also, pg. 269-270.

We have proved this [by mentioning the statements of] expert Shī'ī scholars in the field of sects, biography, history, and criticism—from scholars of the Ahl al-Sunnah wa al-Jamā'ah and others besides them as well. We have discussed this matter with a logical, practical analysis, and sifted the claims made in this regard, in the book, *Al-Shī'ah wa Ahl al-Bayt*; however, we would like to make a statement here, and that is:

- Is there anyone who was alive before the fourteenth century AH, even amongst the Shī'ah, who denied the existence of this man?
- What of the books that mention this man, books about sects, religions, biographies, and history, which describe him with the same details, qualities, beliefs, and ideologies?
- Why then do they fear humiliation and reproach? If there is something worth reproach then why hide it?
- Would this denial not cause one to deny the existence of Sayyidunā 'Alī, Sayyidunā Mu'āwiyah (رضي الله عنه) and the incidents that took place, if there was the possibility of denial?

How apt is the statement of a Shī'ī Scholar from recent times, despite its bias! He mentions extremism and its history and says:

انه بعد تولية امير المؤمنين علي منصب الخلافة ظهر في أيامه قوم و أرادوا إخراجها من قالب ((الموالة و التمسك)) الى قالب التأليه لعلي (ع) ((و لما بلغه عنهم ذلك انكره اشد الانكار و حرق بالنار جماعة ممن غلا فيه)).

After the Leader of Believers, 'Alī took over the Khilāfah, a group came about during his rule which wished to make Shī'ism progress from considering 'Alī عَلَيْهِ السَّلَام as their leader to considering

him a deity. When this reached ‘Alī he strongly rejected it and set on a fire a group of people who had extremist beliefs about him.

It seems that ‘Abd Allāh ibn Saba’ was not part of this extremist notion at the time and therefore was not burnt. This is also the opinion of Ibn Abī al-Ḥadīd as he says:

استترت هذه المقالة سنة او نحوها ثم ظهر عبد الله بن سبأ بعد وفاة علي
أمير المؤمنين (ع) فأظهرها و اتبعه قوم فسموا السبئية

This information was kept secret for a year or so. After the demise of the Leader of the Believers, ‘Alī عَلَيْهِ السَّلَام, ‘Abd Allāh ibn Saba’ came and made it apparent, thus a group of people followed him who were called the Saba’iyyah.

Al-Shahrestānī’s narration corresponds with his. He says:

و انما اظهر ابن سبأ هذه المقالة بعد انتقال علي عليه السلام

Ibn Saba’ only came out with this doctrine after the demise of ‘Alī.

However, the narration of al-Astarābādī differs from both of them. He narrates:

ان عبد الله بن سبأ كان يدعي النبوة و يزعم ان أمير المؤمنين (ع) هو
الله تعالى. فبلغ أمير المؤمنين ذلك فدعاه و سأله فأقر و قال نعم انت
هو فقال له أمير المؤمنين: قد سخر منك الشيطان فارجع عن هذا وتب
ثكلتك امك فأبى فحبسه ثلاثة أيام فلم يتب فأحرقه بالنار

‘Abd Allāh ibn Saba’ used to claim prophethood for himself and godship for the Leader of the Believers عَلَيْهِ السَّلَام. This reached the Leader of the Believers, so he called him and interrogated him.

He attested to it and said, “Yes, you are Him.” The Leader of the Believers then said to him, “Shayṭān has made a mockery of you, so leave this and repent. May your mother be bereaved of you!” He refused, thus causing him to be imprisoned for three days. He still did not repent, so he set him on fire.

It is possible that the preferred narration is that of Ibn Abī al-Ḥadīd which mentions that Ibn Saba’ was not set on fire and only invented this doctrine after the demise of the Leader of the Believers رَضِيَ اللَّهُ عَنْهُ.

Al-Shahrastānī’s narration corresponds to his, even if he made the following statement previously:

ان ابن سبأ قال لعلي عليه السلام انت انت يعني انت الإله فنفاه الى
المدائن

Ibn Saba’ spoke to ‘Alī عَلَيْهِ السَّلَام, “You are You,” meaning you are God, so he exiled him to al-Madā’in.

This statement of his does not contradict his other statement. It could mean that Ibn Saba’ was about to say to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, “You are You (God);” however, he suppressed it during the lifetime of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and during the time in which Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ rejected these claims until Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ passed away. He then openly proclaimed it after a period of one year or less.

It is definite that Ibn Saba’ existed and practiced extremism even if people doubt this and consider him a figure of imagination, invented to support certain motives. Based on the previous narrations, we do not doubt that he and his extremism existed. Undoubtedly, Ibn Saba’ promoted extremism in the matter of religion and these ideologies of his spread to a large group of people who were named after him.

They progressed rapidly until they reached the extent of attributing godship to a mortal from the creation. They eventually did the same to two, three, four, five or more members of the Ahl al-Bayt عَلَيْهِ السَّلَام.¹

Al-Muẓaffarī, who is from the latter day Shīʿī scholars, has also attested to his existence in his book *Tārīkh al-Shīʿah*.² The senior scholar of the Shīʿah, Sayyid Muḥsin al-Amīn, also does the same in his *Mawsūʿah*.³ Many others besides them have also attested to this.

This is ‘Abd Allāh ibn Saba’ and these are the beliefs that he propagated to the Believers and the Shīʿah, with an intricate, well-planned conspiracy, as they were the most appropriate soil to plant these seeds in. He hoped to find attentive ears and hearts and, in the name of their leader, sought vengeance for those who he had hatred and grudges against.

He intentionally tried to attract many of them to himself and his beliefs. This was especially the case after he was successful in affecting the rule of the oppressed leader, ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ, through his fabricated stories and tales⁴. He formed a secret group that believed that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ was the guardian and heir of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He introduced the practice of men revering him to the extent that they considered him a god and attributed the distinct qualities of

1 Muḥammad Ḥusayn al-Zayn: *al-Shīʿah fī al-Tārīkh*, pg. 212-213, Dār al-Āthār, Beirut, the second edition, 1989.

2 Refer to Muḥammad Ḥusayn al-Muẓaffarī: *Tārīkh al-Shīʿah*, pg. 10, Qumm.

3 Refer to *A’yān al-Shīʿah*, specifically part one from the first type.

4 We will bring a chapter specifically about these false incidents and tales later in this book, as they have a deep connection with the Shīʿah of today. They took these false tales from none other than ‘Abd Allāh ibn Saba’ just as they adopted their beliefs from him. We will explain all of this in detail with proofs and evidence, Allah willing.

Allah ﷻ to him. All of these people came under the banner of the *Shīrah* ‘Alī and integrated with them. They then began to blow these winds towards their friends and associates. Some were affected by this; others hid it and others openly accepted it. Due to this, Imām ‘Alī ibn Abī Ṭālib رضي الله عنه punished whoever openly proclaimed this belief. He banished some of them and executed others who remained upon it. He announced in a gathering of people that he was merely an obedient servant of Allah. He informed them that whoever proclaimed that he was amongst the Saba’iyyah, he would do to them as he did to those who were burnt. Whoever he found was influenced by them and considered him more virtuous than the Shaykhaḥn رضي الله عنه or speaking about them he would have them punished as the fabricator is punished. Zayd ibn Wahb narrates:

ان سويد بن غفلة دخل على علي في امارته فقال: اني مررت بنفريذكرون ابا بكر و عمر يرون انك تضممر لهما مثل ذلك منهم عبد الله بن سبأ و كان عبد الله بن سبأ اول من اظهر ذلك فقال علي: ما لي و لهذا الخبيث الأسود ثم قال معاذ الله ان اضمر لهما الا الحسن الجميل ثم ارسل الى عبد الله بن سبأ فسيره الى المدائن و قال: لا يساكنني في بلدة ابدا ثم نهض الى المنبر حتى اجتمع الناس فذكر القصة في ثنائيهما بطوله و في آخره: و لا يبلغني عن احد يفضلني عليهما إلا جلدته حد المفترى

Suwayd ibn Ghaflah came to ‘Alī during his rule and said, “I passed by some people who were mentioning Abū Bakr and ‘Umar thinking that you harbour [ill feelings] for them.” Amongst them was ‘Abd Allāh ibn Saba’, he was the first to proclaim that.

‘Alī said, “What relation do I have with this wicked black man?” He then said, “Allah forbid that I harbour anything for them besides positive feelings.” He then sent a letter to ‘Abd Allāh ibn

Saba' and had him driven out to al-Madā'in, and he said, "He should never be in the same city as me." He then stood on the pulpit until people gathered then began to narrate a lengthy incident that praised Abū Bakr and 'Umar. At the end of which he said, "If I am informed that anyone gives me virtue over them, I will lash him as the calumniator is lashed."¹

The Mu'tazilī al-Hamdānī, who died in 415 AH also mentions this narration; however, there are some points in it which are not found in other versions. Therefore, we wish to quote it here. He says:

وكان ابن سبأ يقول لأصحابه انه أمير المؤمنين قال لي إنه يدخل دمشق ويهدم مسجدهم حجرا حجرا ويظهر على أهل الأرض ويكشف أسرار ويعرفهم انه ربهم وليس لهذا كابي بكر وعمر وعثمان ولقد أتى أمير المؤمنين رضي الله عنه سويد بن غفلة وكان من خاصته والكبار أصحابه فقال له يا أمير المؤمنين مررت بنفر من الشيعة يتناولون أبا بكر وعمر بغير الذي هما من الأمة له أهل ويرون أنك تضمر لهما على مثل ما أعلنوا فقال اعوذ بالله اعوذ بالله مرتين أن أضمر لهما إلا الذي أتمنى المضى عليه لعن الله من أضمر لهما إلا الحسن الجميل أخوا رسول الله صلى الله عليه وسلم وصحابه ووزيره رحمة الله عليهما ثم نهض دافع العينين يبكي قابضا على يد سويد حتى دخل المسجد فصعد المنبر تجلس عليه متمكنا قابضا على لحيته وهي بيضاء حتى اجتمع الناس ثم قام فتشهد بخطبة موجزة بليغة ثم قال ما بال أقوام يذكرون سيدي قريش وأبوي المسلمين بما أنا عنه منزه و مما قالوا برئ وعلى ما قالوا معاقب اما والذي فلق الحبة وبرأ النسمة لا يحبهما إلا مؤمن تقي ولا يبغضهما إلا فاجر ردئ صحبا رسول الله صلى الله

1 Ibn Hajar al-ʿAsqalānī: *Lisān al-Mizān*, 3/290, Beirut.

عليه وسلم على الصدق والوفاء يأمران وينهيان ويقضيان ويعاقبان فما
يجاوزان فيما يصنعان رأي رسول الله صلى الله عليه وسلم وكان لا
يرى مثل رأيهما رأياً ولا يحب كحبهما احداً مضى رسول الله صلى
الله عليه وسلم وهو عنهما راض ومضيا والمؤمنون عنهما راضون
أمر رسول الله صلى الله عليه وسلم أبا بكر على صلاة المؤمنين فصلى
بهم تلك الأيام في حياة رسول الله صلى الله عليه وسلم فلما قبض
الله نبيه عليه السلام واختاره له ما عنده مضى مفقودا صلى الله عليه
وسلم، ولأه المؤمنين ذلك وفوضوا إليه الزكاة لأنهما مقرونتان ثم
أعطوه البيعة طائعين غير مكرهين أنا أول من سن له ذلك من بني عبد
المطلب وهو لذلك كاره يود لو أن بعضنا كفاه كان أول خير من بقي
رأفة و أرحمه رحمة و ايسه ورعا و أقدمه سلما و أسلاما شبهه رسول
الله صلى الله عليه وسلم بميكائيل رأفة و ابراهيم رأفة و وقارا فسار
فيما سيرة رسول الله حتى قبضه الله على ذلك ثمولى الامر بعده عمر و
استأمر في ذلك المسلمين فمنهم من رضي و منهم من كره فلم يفارق
الدنيا حتى رضي به من كان كرهه و اقام الأمر على منهاج النبي صلى
الله عليه وسلم يتبع أثرهما كاتباع الفصيل أثر امه و كان و الله رفيقا
رحيما لضعفاء المسلمين و بالمؤمنين عوناً و ناصراً على الظالمين لا
تأخذه في الله لومة لائم ضرب الله بالحق على لسانه و جعل الصدق
من شأنه حتى ان كنا لنظن ان ملكا ينطق على لسانه أعز الله بإسلامه
الإسلام و جعل هجرته للدين قواما القى الله له في قلوب المؤمنين
المحبة و في قلوب المشركين المنافقين الرهبة شبهه رسول الله صلى
الله عليه وسلم بجبريل فطنا غليظا على الأعداء و بنوح حنقا مغتازا
على الكفار و الضراء على طاعة الله أثر عنده من السراء على معصية
الله فمن لكم بمثلهما رحمة الله عليها و رزقنا المضي على سبيلهما فانه
لا يبلغ مبلغهما الا بالحب لهما و اتباع آثارهما فمن احبني فليحبهما و
من لم يحبهما فقد ابغضني و انا منه بريء و لو كنت تقدمت اليكم في

امرهما لعاقبت على هذا اشد العقوبة فمن اوتيت به بعد هذا اليوم فانه عليه ما على المفترى ألا و خير هذه الأمة بعد نبياها ابي بكر و عمر ثم الله اعلم بالخير اين هو اقول قولي هذا و استغفر الله لي و لكم

This Ibn Saba' would say to his companions, "The Leader of the Believers said to me that he will enter Damascus and tear down their mosque, brick by brick. He will make himself apparent to the inhabitants of earth, reveal secrets to them and let them know that he is their lord. This is not the matter with Abū Bakr, 'Umar and 'Uthmān." Suwayd ibn Ghafilah, who was one of Leader of the Believers close senior companions, came to him and said, "I passed by a group of the Shī'ah who were saying things about Abū Bakr and 'Umar that no member of the Ummah has a right to say about them, and they think that you hide the same in your heart about them.' The leader of the Believers said, "I seek refuge in Allah, I seek refuge in Allah from hiding thoughts about them except those that are good. They were the brothers of the Prophet of Allah ﷺ, his companions, and advisors, May the mercy of Allah be upon them." He then stood with tears in his eyes, holding the hand of Suwayd, until he entered the masjid and sat on the pulpit, holding his white beard until the people gathered. He then stood up and delivered a concise yet eloquent sermon. Then he said, 'What is the matter with people? They mention that which I dislike about the two leaders of Quraysh and the fathers of the Believers. I do not condone what they say and consider what they say punishable. Lo, by the One Who causes the seed to sprout and frees the soul, none besides a righteous Believer loves them and none besides a lowly sinner detests them. They accompanied the Prophet ﷺ in truth and loyalty, enjoining good, forbidding evil, passing judgments and

imposing sentences. They would never act against the opinion of the Prophet ﷺ and he never considered the opinions of others as he considered theirs, nor did he love anyone as much as he loved them. The Prophet ﷺ passed away whilst he was pleased with them, and they passed away whilst all of the Believers were pleased with them. The Prophet ﷺ made Abū Bakr lead the Believers in prayer. He performed the salah in those days during the life of the Prophet ﷺ. When Allah took the soul of the Prophet ﷺ and preferred for him what was by Him, and he was no longer present, the Believers handed that over to him and they gave the wealth of zakāh to him as they are connected. They then pledged allegiance to him, willingly without force. I am the first amongst the children of ‘Abd al-Muṭṭalib who initiated this practice and he disliked this. He would have preferred to have one of us in his place. By Allah, he was the most compassionate amongst those who remained, the most merciful of them, the most ardent in piety and the earliest in entry into Islam. The Prophet ﷺ compared him to Mīkā’il in compassion and mercy and to Ibrāhīm in his forgiving nature and in grace. He was the [embodiment of] the life of the Prophet ﷺ before us, until Allah ﷻ caused him to die in this condition. Then ‘Umar took up leadership after him and commanded the Believers to maintain this. Some of them were pleased with it whilst others disliked it. He did not leave this world until those who disliked him became pleased with him. He upheld the Khilāfah as the Prophet ﷺ did, following in the lead of the two who preceded him as a suckling child follows in the lead of his mother. By Allah, he was compassionate and merciful towards the weak Believers, and helped the oppressed Believers. In the cause of Allah, no reproach could stop him.

Allah placed the truth on his tongue and made honesty his innate quality, to such an extent that we thought that an Angel was speaking on his behalf. Allah granted honour to Islam when he accepted Islam and made his migration a means of strength for the religion. Allah placed love for him in the hearts of the Believers and fear for him in the hearts of the polytheists and hypocrites. The Prophet ﷺ compared him to Jibrīl in his extreme intelligence against enemies and with Nūḥ in his rage and fury against the disbelievers. He preferred being in adversity for the sake of the obedience of Allah over being in comfort in the disobedience of Allah. Who do you have that are like the two of them? May Allah's mercy be upon them, and may we be granted the ability to tread their path, for indeed none can reach his destination without love for them and adherence to their ways. Whoever loves me, should love them and whoever does not love them, hates me and I disassociate from them. Had I addressed you about them before this incident took place, I would have severely punished the perpetrators. After today, if I am informed of anyone doing such an act, they will be punished as the calumniator is punished. Lo, indeed Abū Bakr and 'Umar are the best of this Ummah after its Prophet, then Allah knows where goodness lies. I end my speech with this and I seek the forgiveness of Allah for you and I both."¹

Many of the Shī'ah and the Ahl al-Sunnah narrate this sermon and it is supported by the aforementioned narration of the Shī'ī scholar, al-Nawbakhtī, in which he intended to scold those who revile Sayyidunā Abū Bakr and Sayyidunā 'Umar عليهما السلام.

1 Al-Hamdānī: Tathbīt Dalā'il al-Nubuwwah, 2/446-448, Beirut.

The Saba'iyyah hid their beliefs and began practicing in secret, cloaking themselves with the mask of Taqiyyah.¹

This is how Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ strove to protect his supporters and became a barrier between them and the beliefs of the Jews and fire worshippers. However, he was martyred by Ibn Muljam al-Murādī al-Khārijī before he could achieve his goal, after which the Saba'iyyah became widespread and 'Abd Allāh ibn Saba' began to preach openly, to such an extent that he said to the one who came to him with the news of the martyrdom of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ:

كذبت يا عدو الله لو جئتنا و الله بدماعه في صرة فأقمت على قتله
سبعين عدلا ما صدقناك و لعلمنا انه لم يقتل و انه لا يموت
حتى يسوق العرب بعصاه و يملك الأرض ثم مضوا من يومهم حتى
اناخوا بباب علي فاستأذنوا عليه استئذان الواثق بحياته الطامع في
الوصول اليه فقال لهم من حضره من اهله و اصحابه و ولده سبحان
الله ما علمتم ان امير المؤمنين قد استشهد قالوا انا نعلم انه لم يقتل و
لا يموت حتى يسوق العرب بسيفه و سوطه كما قادهم بحجته و برهانه
و انه ليسمع النجوى و يعرف تحت الدثار الثقيل و يلمع في ظلام كما
يلمع السيف الصقيل الحسام

1 It is possible that the doctrine of Taqiyyah also came to the Shī'ah from these people, as they were the first to use it referring to the punishment of 'Alī. The narration of al-Hamdānī about the Saba'iyyah supports this. They say that 'Alī ibn Abī Ṭālib did not burn anyone except:

لأنهم أظهروا السر ثم أحياهم بعد ذلك

... due to the fact that they exposed the secret. After which he brought them back to life.

'Abd al-Jabbār al-Hamdānī: *Tathbīt Dalā'il al-Nubuwwah*, 2/549-550, Beirut.

You have lied, O enemy of Allah! If you came to us with his brain in a bag and brought seventy witnesses to testify that he died, we still would not believe you and would remain believing that he has neither died, nor been killed. He will not die until he drives the Arabs with his staff and takes control of the world.

They then continued with their say until they stopped at the door of ‘Alī. They sought permission to meet him as though they were certain that he was alive and yearned to reach him. The members of his family, companions, or children that met them said to them, “Glory be to Allah, do you not know that the Leader of the Believers has been martyred?” They said, “We know that he has not been killed and he will not die until he urges on the Arabs with his sword and whip as he had guided them with his proofs and evidences. He hears the secret conversations and knows what happens even if it may be under the cover of a heavy blanket. He shines in the dark just as a sharp, polished sword shines.”¹

This despicable group that fell out of the fold of Islam, with ‘Abd Allāh ibn Saba’ as its leader, claimed that Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ encouraged them to follow these teachings and that these ideologies were inspired by him alone. Many historians and great biographers have mentioned the same. This is supported by what al-Nawbakhtī has mentioned:

ان عبد الله بن سبأ كان يقول في حياة علي رضي الله عنه أن عليا هو
الذي أمره باللعن و الطعن على أبي بكر و عمر رضي الله عنهما

1 Sa’d ibn ‘Abd Allāh al-Shīrī al-Qummī: *al-Maqālāt wa al-Firaq; Tathbīt Dalā’il al-Nubuwwah*, 2/549.

‘Abd Allāh ibn Saba’ used to say during the lifetime of ‘Alī that he commanded him to revile and insult Abū Bakr and ‘Umar رضي الله عنه.¹

Many of the Shī‘ah were deceived by this and became inclined to him, his words and his self-fabricated beliefs. It is due to this that the original Shī‘ism morphed and the first Shī‘ah changed causing Shī‘ism and its supporters to become a separate sect in Islam, whereas, initially, it was only a political party. Wellhausen, the orientalist of Hamelin, also says this. He mentions that the first Shī‘ah had settled in Iraq:

They were not originally a religious sect, in fact, [this sect] came about through a political viewpoint in this topic. All of the inhabitants of Iraq, specifically the people of Kūfah, made up a group despite the differences present between them. These differences were not limited to some individuals only, in fact, they were found between tribes and their leaders, and were due to the different levels of Shī‘ism they belonged to. In their eyes, ‘Alī was the perfect figure to lead their lost city. This is where the superfluous honour given to ‘Alī and his family originated from. This superfluous honour was such that he remained displeased about it for his entire life in such a way that as long as he lived, the practice of worshipping him was gradually coming into existence, in the form of a secret religion.²

This is the truth, as Sayyidunā ‘Alī رضي الله عنه never mentioned that he considered himself or his family different to Sayyidunā Abū Bakr, Sayyidunā ‘Umar, and Sayyidunā ‘Uthmān رضي الله عنه. In fact, he considered them more virtuous than himself and his children. He used to adhere

1 Refer to al-Nawbakhtī’s *Firaq al-Shī‘ah*, pg. 44.

2 *Al-Khawārij wa al-Shī‘ah*, pg. 113.

to their ways and follow in their footsteps. He considered his rule an extension of theirs, as is mentioned in his well-known statement which is narrated from him that he wrote to Sayyidunā Mu'āwiyah رضي الله عنه in a letter:

إنه بايعني القوم الذين بايعوا أبا بكر و عمر و عثمان على ما بايعوهم
عليه فلم يكن للشاهد ان يختار و للغائب ان يرد و انما الشورى
للمهاجرين و الأنصار فان اجتمعوا على رجل و سموه اماما كان ذلك
لله رضى فإن خرج عن أمرهم خارج بطعن او بدعة ردوه الى ما خرج
منه فان أبى قاتلوه على اتباعه غير سبيل المؤمنين و ولاه الله ما تولى
و لعمرى يا معاوية لئن نظرت بعقلك دون هواك لتجدني أبرأ الناس
من دم عثمان و لتعلمن اني كنت في عزلة عنه إلا أن تتجنى فتجن ما
بدا لك. و السلام

The people that had pledged to Abū Bakr, 'Umar, and 'Uthmān have pledged to me upon the requisites upon which they had pledged to them. Hence, no present person has any choice, nor does an absent person have the option of refusing. For the right of council is for the Muhājirīn and the Anṣār; hence, if they unite upon a person and dub him the leader, that would be pleasing to Allah. Thereafter, if someone departs from their decision due to a criticism or an innovation, they will return him to that which he departed from. If he refuses, they will fight him for him following a path other than that of the believers, and Allah will turn him to whatever he chose for himself. By my life, O Mu'āwiyah, if you were to assess [the matter] with your intellect instead of your desires, you would find me the least associated of all with the murder of 'Uthmān and you would know that I was not involved in it, unless you [unjustly] incriminate me. In that

case, incriminate [on the basis of] what you feel is correct. May peace be upon you.¹

Based on this Wellhausen says:

كان القدماء من أنصار علي يعدونه في مرتبة مساوية لسائر الخلفاء الراشدين فكان يسلك مع أبي بكر و عمر و كذلك مع عثمان طالما كان عادلاً في خلافته في سلك واحد و كان يوضع في مقابل الأمويين المغتصبين للخلافة بوصفه استمراراً للخلافة الشرعية و حقه في الخلافة ناشئ عن انه كان من افاضل الصحابة و انه وضعوه في القمة و تلقى البيعة من اهل المدينة و لم ينشأ هذا الحق أو على الأقل لم ينشأ مباشرة عن كونه من آل بيت الرسول

The pioneers amongst the supporters of ‘Alī considered him to be of the same status as the rest of the Rightly Guided Khulafā’. As long as he was just in his rule, they considered him a bead of the same necklace as Abū Bakr, ‘Umar, and ‘Uthmān. He was compared against the Umayyads that had usurped the Khilāfah, as a continuation of the legislated Khilāfah. His right in Khilāfah resulted in him being from the virtuous of Companions and that they put him in the spotlight and he took the pledge of allegiance from the people of Madīnah. He did not show off this right, or at least not openly, of him being from the family of the Prophet ﷺ.

This is such an established fact that cannot be denied except by the ignorant or the proud transgressor who pretends not to know.

This form of Shī‘ism and the Saba’iyyah could not progress except by weakening the authority of Ḥasan ibn ‘Alī in all matters keeping strict

¹ Nahj al-Balāghah, pg. 366-367.

checks on the party of his father and to implement the secret calculated plans hatched by Judaism and Zoroastrianism that were temporarily set aside. These were formulated due to their defeat against the armies of Islam and the struggle of the non-Arab Persians whose strength and valour had been decimated by the Arab Believers, leaving them raging with the desire to annihilate them. Other nations who had suffered similar humiliations at the hands of the Muslims were awaiting the opportunity to rise up against the conquerors who had freed mankind from the clutches of idolatry and persecution.

And rulers that sent troops and armies and prepared regiments to rule over the rest of them and [put a stop to] paganism and polytheism and the oppression of oppressors and the power of the transgressors.

Ḥasan, may Allah be pleased with him and his father, did not find a force strong enough to hold these people back and prevent them from spreading their ideologies to his supporters and the sincere supporters of his father; especially after doubt and weakness had crept into the hearts of his followers causing their cowardice and feebleness to increase. Lies about the Ahl al-Bayt عليهم السلام increased and the false beliefs spread. The famous Shīʿī Sayyid Muḥsin al-Amīn mentions this on the authority of one of his Imāms in his *Mawsūʿah*:

قال السيد علي خان في كتاب الدرجات الرفيعة في طبقات الإمامية من الشيعة: رهي عن أبي جعفر محمد ابن علي الباقر - عليهما السلام - أنه قال لبعض اصحابه: يا فلان ما لقينا من ظلم قريش إيانا و تظاهروا بهم علينا و ما لقي شيعتنا و محبونا من الناس أن رسول الله (ص) قبض و قد أخبر أنا اولى الناس بالناس فمالأت علينا قريش حتى اخرجت قريش الأمر عن معدنه و احتجت على الأنصار بحقنا و حججتنا ثم تداولتها قريش

واحدا بعد واحد حتى رجعت إلينا فنكثت بيعتنا و نصبت الحرب لنا و لم يزل صاحب الأمر في صعود كؤود حتى قتل فبويع الحسن ابنه و عوهد ثم غدر به و أسلم و وثب عليه اهل العراق حتى طعن بخنجر في جنبه و انتهب عسكره و عوجلت خلاخل امهات اولاده فوادع معاوية و حقن دمه و دم اهل بيته و هم قليل حق قليل ثم بايع الحسين اهل العراق عشرون الفا غدروا به و خرجوا عليه و بيعته في أعناقهم فقتلوه ثم لم نزل اهل البيت نستذل و نستضام و نقصى و نمتهن و نحرم نقتل و نخاف و لا نأمن على دماننا و دماء اوليائنا و وجد الكذابون الجاحدون لكذبهم و جحودهم موضعا بتقربة ن به الى اوليائهم و قضاة السوء في كل بلدة فحدثوهم بالأحاديث الموضوعة المكذوبة و رروا عنا ما لم نقله و ما لم نفعله لئيبغضونا إلى الناس.

Sayyid ‘Alī Khān says in *Kitāb al-Darajāt al-Rāfi‘ah fī Ṭabaqāt al-Imāmiyyah min al-Shī‘ah*:

It has been narrated from Abū Ja‘far Muḥammad ibn ‘Alī al-Bāqir عَلَيْهِ السَّلَام that he said to some of his companions, “O so-and-so, how much injustice and pretence have we witnessed from Quraysh! How much have our supporters gone through cowering away from people! The Prophet ﷺ passed away having declared that we are the most rightful of people to the people, causing Quraysh to join forces with us, until Quraysh removed the matter from its origin and beat the Anṣār to our right and evidence. The Quraysh then handed them over to one after the other until they came to us and violated our pledge and waged war against us. The leader thereafter faced insurmountable obstacles until he was martyred. His son, Ḥasan, thereafter came into power and allegiance was pledged to him. He was later deceived. The people of Iraq accepted Islam and pounced on him until he

was eventually stabbed with a dagger in his side. His army was overcome and the anklets of the mothers of his children were seized. He handed the matter over to Mu'āwiyah and saved his blood and the blood of his family who were truly less in number. Ḥusayn later took bay'ah from twenty thousand people of Iraq, who eventually deceived him and rose up against him, despite having pledged allegiance to him, until they eventually killed him. Then we, the Ahl al-Bayt, were lowered, treated unjustly, driven away, humiliated, and deprived. We were killed and we were afraid. Neither our blood, nor the blood of our associates was safe. The lying rebels found a way to use their lies and transgression to gain closeness to their leaders and corrupt judges in every city. They related false, fabricated tales to them, and related from us that which we did not say or do to make people hate us.¹

The falsifiers lied and fabricated statements in order to give rise to their falsehood and spread their misguidance. Sayyidunā 'Alī and his pure progeny were not involved in this. The Saba'iyyah and their leader, 'Abd Allāh ibn Saba', were at the forefront of the fabricators and deceivers. After a long period of time and many incidents, they proved to be highly successful in their endeavours and managed to corrupt many people, deceive them and cause them to abandon the correct, clear way of Islam. They caused them to abandon the religion of Allah ﷻ for a strange, unknown religion leaving behind the simple Islamic beliefs that are free from any kind of polytheism and paganism. They instigated them to stop believing in the oneness of Allah ﷻ, in freedom, jihād, democracy, justice and considering

¹ A'yān al-Shī'ah, 1/34.

man honourable without segregating due to status, lineage, position, authority and power. Yes, they caused them to abandon all of these things and made them adhere to philosophical ideologies which were adopted from the ideologies of the Jews, pagans, fire worshippers, and the Christians. They led them to ascribing partners to Allah in worship and towards extremism, segregating between the Children of Ādam عَلَيْهِ السَّلَام based on status, lineage, position, authority and power and that a man can be better than others due to being born in a certain family, whereas he has no honourable trait besides this, and that so-and-so is the lowest of people as they were not born in that respected family even if they may possess all honourable qualities. They caused them to fall into such follies and shams, and others too. The Saba'iyyah are therefore the origin of every sect that came from the Shī'ah, and the ideologies of Ibn Sawdā' became the foundation block of all of those sects. These sects further divided based on the different things that they adopted.

Whoever adopted all of them, were given a specific name, and those who adopted some of their ideologies and left some, were given another name. Whoever took most of them and only left some, were given a separate name. None of them followed a path besides that of the Saba'iyyah. You will soon see all of this with your own eyes and will witness it for yourself in trustworthy, reliable books with proofs. We will explain this in the chapter with regards to sects which will be separately mentioned in this book to shed light on the various Shī'ī sects.

Al-Ḥakīm al-Dahlawī mentions the following after his research about the sects of Shī'ism and after mentioning the first Shī'ah:

الطبقة الثانية جماعة ممن ضعف إيمانهم من أهل النفاق و هم قتلة عثمان و أتباع عبد الله بن سبأ الذين كانوا يسبون الصحابة الكرام و هم الذين انخرطوا في عسكر الأمير و عدّوا أنفسهم من شيعته خوفا من عاقبة ما صدر منهم من تلك الجناية العظمى و بعض منهم تشبثوا بأذيال الأمير طمعا في المناصب العالية و رفعة المراتب فحصل لهم بذلك مزيد الأمانة و كمال الطمأنينة و مع ذلك فقد اظهروا للأمير كرم الله وجهه ما انطوا عليه من اللؤم و الخبائث. فلم يجيبوا دعوته و أضروا على مخالفته و ظهرت منهم الخيانة على ما نصبوا عليه و استطالت أيديهم على عباد الله و أكل أموالهم و ألسنتهم في الطعن على الصحابة و هذه الفرقة هم رؤساء الروافض و أسلافهم و مسلمو الثبوت عندهم فانهم وضعوا بناء دينهم و إيمانهم في تلك الطبقة على رواية هؤلاء الفساق المنافقين و منقولاتهم فلذا كثرت روايات هذه الفرقة عن الأمير كرم الله تعالى وجهه بواسطة هؤلاء الرجال و قد ذكر المؤرخون سبب دخول أولئك المنافقين في هذا الباب و قالوا إنهم قبل وقوع التحكيم كانوا مغلوبين لكثرة الشيعة الأولى في عسكر الأمير و تغلبهم و لما وقع التحكيم و حصل اليأس من انتظام أمور الخلافة و كادت مدة الخلافة تتم و تنقضى و تخلفها نوبة العضوض رجع الشيعة الأولى من دومة الجندل التي كانت محل التحكيم إلى أوطانهم لحصول اليأس من نصرة الدين و شرعوا بتأييده بترويج أحكام الشريعة و الإرشاد و رواية الأحاديث و تفسير القرآن المجيد كما أن الأمير - كرم الله تعالى وجهه - دخل الكوفة و اشتغل بمثل هذه الأمور و لم يبق في ركاب الأمير إذ ذاك من الشيعة الأولى إلا القليل من كانت له دار في الكوفة. فلما رأت هاتيك الفرقة الضالة المجال في إظهار ضلالتهم أظهروا ما كانوا يخفونه من اساءة الأدب في حق الأمير و سب أصحابه و أتباعه الأحياء منهم و الأموات و مع هذا كان لهم طمع في المناصب أيضا لأن العراق و خراسان و فارس و البلاد الأخر الواقعة في تلك الأطراف كانت باقية

بعد في تصرف الأمير و حكومته و الأمير - كرم الله تعالى وجهه - عاملهم كما عاملوه كما وقع ذلك لموسى عليه السلام مع اليهود و لنبيتا علي الصلاة و السلام مع المنافقين.

The second Group were those whose faith was weak. They were the murderers of ‘Uthmān and the supporters of ‘Abd Allāh ibn Saba’ who used to revile the Noble Companions رضي الله عنهم. They were the ones who joined forces with the army of the Leader and included themselves in his group due to the fear of the consequence of their grave mistake. Some of them clung to the tail straps of the Leader desiring a lofty status and high ranking, due to this their desires increased and they became content. Along with that they spread wickedness and their disgusting views that they had about the Leader رضي الله عنه. They did not accept his message and staunchly opposed him. They betrayed him despite the status that they had given him. They stretched out their hands to consume the wealth of people and outstretched their tongues to revile the Companions. The members of this group were the chiefs and elders of the Rawāfiḍ and the steadfast Believers according to them. They laid the foundation of their religion and faith in that group based on the sayings and narrations of these corrupt hypocrites. It is for this reason that there are many narrations about the Leader رضي الله عنه which have been narrated from these men. Historians have mentioned why these hypocrites became involved in this matter. They say:

Before the Arbitration [at Ṣiffīn] they were outnumbered due to the presence and majority of the original Shī‘ah in the army of the Leader. However, after the Arbitration, the hope of establishing the Khilāfah was lost, and the specified term for the Khilāfah was about to come to an end and the era of unjust rule soon to follow,

the first Shī'ah returned from Dawmat al-Jandal, which was where the Arbitration took place, to their homelands, as they had lost hope of assisting Islam. They then occupied themselves with spreading the rulings of Sharī'ah, advices, and transmitting ḥadīth and exegesis of the Qur'ān. Along with this the Leader رَضِيَ اللَّهُ عَنْهُ entered Kūfah and also became occupied in these kinds of matters. And there did not remain in the company of the Leader رَضِيَ اللَّهُ عَنْهُ any of the first Shī'ah, except for a few who owned houses in Kūfah. When this misguided group saw the opportunity to display their deviance, they openly pronounced what they previously concealed of their disrespect for the Leader رَضِيَ اللَّهُ عَنْهُ, freely insulted his companions and supporters, whether dead or alive. Along with this they also desired respected posts; as Iraq, Khurāsān, Persia and other neighbouring countries were still under the authority of the Leader رَضِيَ اللَّهُ عَنْهُ. The Leader رَضِيَ اللَّهُ عَنْهُ would treat them as they treated him, as occurred with Mūsā عَلَيْهِ السَّلَام and the Jews, and our Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the hypocrites.¹

Al-Nawbakhtī has also acknowledged this:

فلما قتل علي عليه السلام افرقت التي ثبتت على إمامته فصاروا فرقا
ثلاثا فرقة منهم قالت ان عليا لم يقتل و لم يمت و لا يقتل و لا يموت
حتى يسوق العرب بعصاه ويملا الأرض عدلا و قسطا كما ملئت ظلما
و جورا و هي أول فرقة في الإسلام قالت بالوقف بعد النبي صلى الله
عليه و آله من هذه الأمة و أول من قال بالغلو و هذه الفرقة تسمى السبئية
أصحاب عبد الله بن سبأ و كان ممن اظهر الطعن على أبي بكر و عمر
و عثمان و الصحابة و تبرأ منهم و قال إن عليا عليه السلام أمره بذلك
فأخذه علي فسأله عن قوله هذا فأقر به فأمر بقتله فصاح الناس إليه يا

1 Mukhtaṣar al-Tuḥfah al-Ithnā 'Ashariyyah, pg. 56-58.

أمير المؤمنين أقتل رجلا يدعو إلى حاكم أهل البيت وإلى ولايتك والبراءة من أعدائك فصيره إلى المدائن وحكى جماعة من أهل العلم من أصحاب علي عليه السلام أن عبد الله بن سبأ كان يهوديا فأسلم ووالى عليا عليه السلام وكان يقول وهو على يهوديته في يوشع بن نون بعد موسى عليه السلام بهذه المقالة فقال في اسلامه بعد وفاة النبي صلى الله عليه وآله في علي عليه السلام بمثل ذلك وهو أول من شهر القول بفرض امامة علي عليه السلام وأظهر البراءة من اعدائه وكاشف مخالفه فمن هناك قال من خالف الشيعة ان اصل الرفض مأخوذ من اليهودية ولما بلغ عبد الله ابن سبأ نعي علي بالمدائن قال للذي نعاه كذبت لو جئتنا بدماعه في سبعين صرة وأقمت على قتله سبعين عدلا لعلمنا انه لم يموت ولم يقتل ولا يموت حتى يملك الأرض

When ‘Alī عليه السلام was martyred, those who had come together under his rule, separated dividing into three groups. The first group believed that ‘Alī was neither killed nor did he die, and that he will never be killed nor will he die until he ushers the Arabs using his staff and fills the earth with justice as it was filled with injustice and corruption. This was the first group in Islam to support the ideology of al-Waqf after the demise of the Prophet صلى الله عليه وسلم. They were also the first to practice extremism. This group is known as the Saba’iyyah, the companions of ‘Abd Allāh ibn Saba’, who was amongst those who reviled Abū Bakr, ‘Umar, ‘Uthmān, and other Companions and disassociated from them claiming that ‘Alī عليه السلام commanded him to do so. ‘Alī had him arrested due to this statement of his. Upon interrogation, he confessed to having said it. ‘Alī commanded that he be killed; however, people came running to him screaming, “O Leader of the Believers, do you wish to kill a man who calls towards love for you, the Ahl al-Bayt, and calls towards your support and

disassociation with your enemies?” Due to this he expelled him to al-Madā’in. A group of scholars amongst the Companions of ‘Alī عليه السلام mention that ‘Abd Allāh ibn Saba’ was a Jew who accepted Islam and began to support ‘Alī عليه السلام. When he was still a Jew, he was of the opinion that Yūsha‘ ibn Nūn came into power after Mūsā عليه السلام. After he accepted Islam, he said the same about ‘Alī عليه السلام after the demise of the Prophet صلى الله عليه وسلم. He was the first one to give rise to the concept of it being necessary to believe in the rule of ‘Alī عليه السلام and he disassociated from his enemies and showed opened hostility towards his opposers. Due to this those who oppose the Shī‘ah say that their practices were taken from the Jews. When the news of the demise of ‘Alī reached ‘Abd Allāh ibn Saba’ when he was in al-Madā’in, he said to the news bearer, “You lie! If you were to come to me with his brain in seventy bags and brought seventy witnesses, we still would not believe that he died or that he was killed. He will not die until he controls the world.”¹

Al-Kashshī and others who have already been mentioned state the same.

We intentionally repeated this text as it is directly related to the topic, is of utmost importance when understanding the Shī‘ah and Shī‘ism and so that we can jog the memory of the reciter as perhaps they may have forgotten.

This was therefore the first incident to do with creed that took place in the history of Shī‘ism and the first radical change, in centuries, that was unlike the thoughts and views of the early Shī‘ah. After this, Judaism

¹ Al-Nawbakhtī: *Firaq al-Shī‘ah*, pg. 43-44.

began to head the ideologies of Shī'ism and the Shī'ah. Al-Nawbakhtī has acknowledged this; al-Kashshī also acknowledged this before him, and so did Sa'd al-Qummī after him, and many others as well. This is also the opinion of every individual that has extensively researched and examined history amongst historians, biographers or experts in sects, whether they were Believers or disbelievers, Sunnis or Shī'ah, or even orientalists amongst the Jews, Christians, and others. Wellhausen says whilst mentioning the Saba'iyyah:

The inception of the Saba'iyyah began at the time of 'Alī and Ḥasan and has been attributed to 'Abd Allāh ibn Saba'. As is evident from his foreign name, he was Yemeni. He was from the city of Ṣan'ā'. It has been mentioned that he was a Jew. This is what leads to the opinion that the Saba'iyyah originated from Judaism. The Muslims use the term (Jew) at times for one who was not actually one in reality. However, it seems that the fundamental principles of the sect of the Shī'ah which is known to be established by 'Abd Allāh ibn Saba', are more alike to the Jews than they are to the Iranians.¹

In another chapter, we will discuss the Saba'iyyah and the beliefs that the Jews and others instilled in them when the need will arise to discuss the Saba'iyyah again. Before we come to the conclusion, we would like to mention that a group of the first Shī'ah adhered to their original beliefs as well as those beliefs of theirs that were shared with the Muslims, until some changes took place. The progeny of Sayyidunā 'Alī (عليه السلام) were at the forefront of this, for example; Ḥasan, Ḥusayn, Muḥammad, Abū Bakr, 'Umar, 'Uthmān, 'Abbās and others besides

1 Al-Khawārij wa al-Shī'ah, pg. 170-171.

them from the progeny of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and the rest of the Hāshimiyyīn, such as the sons of Sayyidunā ‘Abbās, Sayyidunā ‘Aqīl, Sayyidunā Ja‘far ibn Abī Ṭālib and others from the uncles of Ḥusayn and his father’s cousins.

This is the last point that we wanted to raise in this chapter. The next chapter includes the baseless accusations, weak conspiracies, and various allegations that the Saba’iyyah fabricated to gain authority over the Islamic empire and its leader, the Khalīfah of the Believers, Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ. This will be mentioned as the generation that came after the first Shī‘ah, took these ideologies as their foundation and abandoned the way of Sayyidunā ‘Alī and his family رَضِيَ اللَّهُ عَنْهُمْ. Following the way of their unrighteous ancestors, they used their tongues and pens in opposition of that leader who was unjustly killed. He has a deep connection with this as his killers or those who helped his killers are the ones who aided the Saba’iyyah. It came to be through them. They adopted their opinions and went astray due to holding on to their ideologies, thus causing them to deviate from the path of truth and guidance. These opinions and ideologies continued to spread corruption, incite hatred and cause division. They cause pain and open old wounds. Along with this, we will mention historical events; the benefits and consequences of them. Allah سُبْحَانَهُ وَتَعَالَى is the One Who grants ability. We ask him to make us fair in our speech and accurate in spreading the truth. He is the One Who grants acceptance.

